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ABSTRACT

The purpose of this activity sourcebook is to help teachers of K-12 classes guide their students in examining the concept of peace and the means and structures by which it is preserved. Designed to complement a program on nuclear issues, over 100 activities in this volume examine peace within the context of personal, social, and international experience and consider obstacles to peace such as prejudice, stereotyping, aggression, and ethnocentrism. Material is divided into three sections: (1) An overview contains background readings for teachers, as well as articles on extending the program to include parents and community. (2) The next section contains materials for the K-6 classroom. Divided into subsections, activities focus on defining peace, encouraging cooperative behavior, resolving conflict, and studying famous and fictional peacemakers. (3) Materials for grades 7-12 are provided in the final section. Activities include the examination of: differing perspectives of peace; peace at the community, national, and international levels; the attraction of violence; obstacles to peace; images of the enemy; methods of conflict resolution; notable peacemakers and social activists; and options for the future. Bibliographies and a resource guide conclude the volume. (LP)

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PERSPECTIVES

A TEACHING GUIDE TO CONCEPTS OF PEACE

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EDUCATORS FOR SOCIAL RESPONSIBILITY is a national, non-profit membership organization of educators, parents, and concerned individuals who believe that the nuclear age demands new approaches to education. ESR is committed to presenting divergent views in the classroom on nuclear issues, war, and peace; to dealing with young people's questions and fears about the threat of nuclear war; and to fostering citizen participation in decision=making about the nuclear arms race. ESR researches students' attitudes toward nuclear issues, assesses educational materials, develops curricula, sponsors conferences and professional development programs, and provides speakers and consultation services.

We would like to thank the ESR members and other contributors listed on the facing page for giving generously of their time and talents to write this Curriculum Guide. They generated, shared, refined and put down on paper their ideas for the exploration and teaching of nuclear issues. For their commitment and efforts we are wholeheartedly grateful.

The next steps are yours. Use this Guide in whatever ways are most appropriate for you. Let us know, via the Feedback Form on the next page, how it worked for you and how we might improve it. And, most important, please join your efforts with ours!

Your membership dues will help make it possible for ESR to continue to develop new curriculum materials and educational programs. Your efforts to pass on information about ESR's programs and goals will strengthen the network of those committed to educating for social responsibility. And your active participation in projects such as this will enrich the resources ESR has to offer. PLEASE JOIN US!

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GRADE LEVEL ____________________ SUBJECT ____________________

PERSPECTIVES -- FEEDBACK FORM

We see this book as a work in progress. Your comments, suggestions and additions will help us revise and improve its depth and quality. We would greatly appreciate your taking the time to share your reactions and any new ideas or materials.

NAME ____

ADDRESS ____

CITY/STATE/ZIP CODE ________________________________

SCHOOL/ADDRESS ____________________________________

SUBJECT ____________________ AGE/GRADE LEVEL ____________________

1. Which sections of this guide did you use? Which did you find most successful?

2. Which activities worked well for you? Do you have suggestions for improving them?

3. Which activities worked poorly? How could they be improved? Should they be deleted?

4. Overall, how did students react to this material?

5. Did the overview and introductory article help you teach the activities?

6. Did you share this guide with others in your school? What was their reaction?

7. If you have written an activity or have an article that you think should be included please send it to us. Your contribution will be noted among the list of contributors in the next edition.

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NEW MODES OF THINKING

> "The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift towards unparalleled catastrophe."
>
> -- Albert Einstein

With international tensions in Central America, the Mideast and Eastern Europe and a burgeoning new arms race between the U.S. and U.S.S.R. we are challenged again and again to find these new modes of thinking to preserve human survival. On October 25, 1982, ESR sponsored a National Day of Dialogue on the Arms Race in which we asked schools to begin exploring this challenge with students, teachers and parents.

We were concerned that many children knew about the threat of nuclear war and were expressing anxiety and despair about the future. We were equally concerned that we, as adults, had not provided them with the opportunity to express their feelings and find answers to their questions. During the summer of 1982 the Boston Area Chapter of ESR created a curriculum -- Dialogue: A Teaching Guide to Nuclear Issues -- to provide educators with some guidelines and strategies for listening to student concerns and teaching about this sensitive topic. The title of the event -- Creating Our Future: A Day of Dialogue -- reflected our belief that through education and dialogue we could begin to create a safe and peaceful future.

The Day of Dialogue was a significant starting point. It served to make children's fears of nuclear war a serious and legitimate concern and to make the issue of how best to educate our students about nuclear war an important educational question. It was a first step. But how do we build the bridge between preventing nuclear war and creating and preserving peace?

To find an answer to this question the Boston chapter of ESR initiated research interviews with students, teachers and administrators in schools who participated on October 25. In these interviews, teachers reported four startling difficulties in teaching students about nuclear issues:

* While students had a concrete concept of war, their concept of peace was often abstract, or simply the absence of war. They often saw peace as passive, weak and boring.

- Students had a clear image of the Soviets as "the enemy" and held deep prejudices based on little information.
- Students expressed a strong sense of powerlessness and lack of inspiring models of individuals and organizations that had made a difference.
- Adolescents, who are naturally idealistic, were instead expressing a cynicism about the possibilities for a better future.

Teaching about preventing nuclear war is not enough to build the bridge to creating peace. We have to help students see choices and alternatives for the future and feel confident they can be peacemakers.

This curriculum was written to address these concerns and provide a second step. Throughout it we have attempted to create a dialogue around the questions of what peace means, how it can be preserved, and who can be considered a peacemaker. These questions are neither simple nor non-controversial. Our goal has been to raise questions which complicate students' thinking and keep them from accepting simple solutions by providing many and often opposing views on these issues. It is for this reason that we have titled it Perspectives.

The intent of Perspectives is to help teachers discuss with students the experience of personal, social and international peace, and the means and structures by which peace is promoted and preserved. The curriculum helps us and our students examine the confusing rhetoric used to describe peace and begin creating active, life-affirming concepts of peace. Within this context it examines those obstacles in ourselves and in our society that cloud the possibilities for peace: fear, aggression, prejudice, stereotyping, ethnocentricity, ideology and propaganda. We also examine our images of the enemies, where these images come from, and how accurate they may be. We follow this with a chapter on conflict resolution skills to give students practical experience in peacemaking.

To help students find models of responsible participation we included a chapter on peacemakers, those individuals and groups both historic and current that have helped create social change and promote peace. This includes an examination of local individuals and groups as well as national and international leaders. Finally Perspectives provides activities which ask students to imagine a better world, to share their dreams and hopes, and to think of small ways to begin creating that world.

Perspectives is meant to be a sourcebook of ideas rather than a course in itself. While a teacher could create a semester course from these activities, they were written to be integrated right into the regular curriculum.

While this volume is large and includes hundreds of activities it remains a "work in progress". Eighty individuals contributed their time during the summer to prepare this curriculum for use during ESR's Week of Dialogue in the fall of 1983. With the constraints in time we found that certain areas were not as complete as we had hoped. We feel a need for more on a literature of peace. The guide could use more profiles of individuals and organizations that have made a difference. We could use more consideration of obstacles to peace at the elementary level. We have tried to identify these areas within the text so that you may be able to help us improve it before our next draft. We would greatly appreciate your feedback on the activities we have included as well as ideas and materials for areas that you see as gaps in the curriculum. We have included a feedback form as the first page which we hope you will fill out and return to us. We also apologize for some of the inevitable cosmetic errors in printing due to our time constraint and the wide range of writing styles that reflects both the positive and problematic nature of a document with so many contributors. As Voltaire said in writing to a friend, "Had I more time, I would have written you a shorter letter." We wish we had the time to make this volume more concise.

This was a difficult and challenging project which stretched our thinking in ways we had not originally anticipated. Many questions were raised:

* How do we define peace personally, socially and internationally?
* What skills do individuals need to peacefully resolve conflicts?
* What methods exist for resolving conflicts among social groups and among nations?
* Can divergent viewpoints coexist? How?
* What is the relationship of peace and social justice?
* Is it legitimate to promote peace through violence?
* What other forms of violence are there other than physical violence?
* Are there limits to peacefully resolving conflicts?
* At what cost do we maintain peace?
* What are the different perspectives that people have on how peace can be promoted?
* In a democracy who determines what constitutes a peaceful solution of a problem?
* What kind of social action is necessary to maintain peace?
* What role does the U.S. play in world peacemaking?
* Who can be considered a peacemaker?
* What challenges do nuclear weapons present to maintaining peace?
* Where do our images of our enemies come from?
* What role does fear play in our motivation?
* How do we judge the appropriateness of our fears and the seriousness of a threat?
* How are fears and images of the enemy used by governments?
* What role does language play in perpetuating the image of the enemy?
* How can we transform our fears into possibilities for action?
* What are some viewpoints on what a better world might look like?
* Can we create international systems that could maintain peace?

We have included an overview section for teachers which discusses the complexity of teaching about these questions and issues. We strongly encourage you to read it thoroughly before teaching this material to students. We hope that in your reading of this section and your discussions with students and faculty around these issues you will be able to participate in the same fascinating challenge and growth that we encountered in developing Perspectives.

One effective way to initiate a dialogue about issues presented in Perspectives is to participate in ESR's Week of Dialogue, November 5-12, 1983. This event will be ESR's special contribution to a National Week of Education program, "The New Arms Race, or New Ways of Thinking?", co-sponsored by the Union of Concerned Scientists, Physicians for Social Responsibility, Lawyers' Alliance for Nuclear Arms Control, Student/Teacher Organization to Prevent

Alliance for Nuclear Arms Control, Student/Teacher Organization to Prevent (STOP) Nuclear War, and United Campuses Against Nuclear War. If this is not a possibility, an alternative is to initiate a week of dialogue at another time more appropriate for your school.

During this week you could involve students in classroom activities selected from this curriculum and from Dialogue. You could also involve your school through school-wide events, in-service programs and evening parent-teacher meetings. For a complete discussion of how to organize for this event see the organizing chapter in Dialogue or contact the ESR office. Dialogue also has a complete resource bibliography that may be helpful to your organizing efforts. In planning for a week of dialogue in your classroom we suggest that you either select one activity from each chapter or concentrate on four or five activities from one chapter. The latter format may be more appropriate if you wish to continue using this curriculum throughout the school year.

We hope that you will join us in making this year one in which we explore the issues and questions related to peace. By helping students explore the meaning of peace and the questions that this curriculum raises, we can help them see possibilities for choice and participation and feel hope for a better future. We can help create the bridge from immobilizing despair to active involvement.

CONCEPTS OF PEACE

"Give Peace a Chance", "Peace with Strength", "Prince of Peace"... The rhetoric of peace surrounds us every day as advertisers, politicians, preachers, activists and pop musicians alike appeal for peace. The word appears in all areas of our lives, on all levels. Parents ask their children for "peace and quiet". Police officers "keep the peace" while protesters "disturb the peace" demanding "peace now". We have "peacekeeping forces" and a nuclear weapon named the "Peacekeeper." Many of our consumer products guarantee "peace of mind" while the people of the Third World cry out for "peace and justice." Some of us search for "inner peace" while others seek "peace for all peoples"; many seek both. Ronald Reagan is for peace as is Edward Kennedy, yet they might as well be speaking different languages. As we begin to pay attention to the way this seemingly simple word is manipulated, we realize that the nature of peace is complex, its meaning often blurred by rhetoric.

What are our images of peace? The most common visual images in our culture are doves, or sunsets, or fields of flowers. Sometimes we are offered children playing in the breeze, boats lazily anchored in quiet coves or the soft sounds of caressing violins, lutes and harps. The feelings these images elicit are the same -- calm, quiet, serenity, bliss. Contrast this to images of war -- noise, guns, blood, tears, action, drama, courage, heroics, romance... Dynamic Generals, Heroic Nurses, Shining Guns. The images of war are vivid, varied and plentiful. They are exciting. Peace seems boring by contrast especially if experienced for more than an hour or two. Barbara Stanford, in her book Peacemaking, quotes a high school student, "Dead people are peaceful."

Is it any surprise then that recent research by Educators for Social Responsibility indicates that many of our young people have clear conceptions of war, while their conceptions of peace are vague? Often they see peace as dull, passive, or as merely the absence of war. They will describe peace as either submission to authority ("peace and quiet") or in relationship/response to a conflict in which the conflict is highlighted. This is probably true for adults as well.

This curriculum helps us and our students examine the confusing rhetoric of peace. More importantly, it begins the process of creating positive, active and life-affirming images of peace. The discussions and experiences outlined in this section of the guide help students move toward an understanding that the search for peace and the experience of peace can be exciting, challenging, active, creative, joyous and enriching. On the one hand, it suggests that if we look to those parts of our lives that include peaceful play, cooperative work and personal growth we will find peace more common and more satisfying than we had realized. On the other hand, it challenges us to carefully consider our concept of peace and the prospects for peace in a world filled with war, suffering and oppression. It encourages us to consider the nature and necessity of action committed to living more peaceful lives in a more peaceful world.

In many ways the search for an active life-enhancing definition of peace means examination of overlooked aspects of our own experiences and culture. Unfortunately, neither our society nor our instruction dramatizes or acclaims the peaceful dimensions of our everyday activities. For the most part -- be it in the stories on the evening news, the accounts in our history books, the competition in the marketplace and the sports arena, or the cops and robbers TV shows -- our attention is focused on violence, confrontation, competing interests, and winners and losers. What is often unnoticed is that the context for many of these activities is framed and fostered by an overriding respect for peaceful resolution of conflict or, as in the case of sports, a respect for the opponent that insures the game's peaceful conclusion.

In fact, we experience peace on many levels and in many areas of our lives. These experiences are usually active, positive and among the most meaningful in our lives. For instance, when we recall personal moments of peace we remember a sublime moment with nature, an experience of a deep sense of meaning and inner harmony, a time of inspiration, profound joy, or even exhiliration. On an interpersonal level, we recount moments when fear and destructive conflict are absent in our relationships with family and friends. We recall times of abundance and joy, shared struggle and commitment. We remember the pleasures of giving and receiving, of creating and celebrating together.

In the context of the communities we live in -- our neighborhoods, towns, cities, clubs and churches -- we may recount times when isolation, competition and deprivation are momentarily transformed into experiences of unity, common purpose, and group commitment. We may recall as times of peace the moments when boundaries of gender, race, and religion are transcended. While the moments of national and international peace seem rarer, we find times of national unity, pride and common purpose usually marking the end of wars, the signing of treaties, and even the celebration of the Olympic Games. We talk about our connectedness with our world and our environment, the rich experience of other cultures and places, a oneness that is enriching and empowering. These times stand in stark contrast to passive and dull images of peace.

While consideration and celebration of the peaceful aspects of our lives and culture create active and life-affirming perspectives on peace, this perspective is still one in which peace is seen as a state of well-being, a moment or an end point. The process by which we arrive at this state may include conflict, struggle and pain. Does peace include this process? Does our concept of peace include the sometimes difficult and challenging struggle toward a more peaceful world, a just society, meaningful relationships or personal growth? Is peace relegated to rare moments or a distant goal? Or is it a process that integrates those moments with our day-to-day efforts? Can we integrate this process into our concept of peace?

It is not the purpose of this guide to dictate a definition of peace, but rather to engage teachers and students in deriving their own definitions based on a more thorough examination of the varieties of definitions and experiences connected with peace. Let us then look closely at what we mean by peace so that we can clearly understand what actions create a more peaceful world.

One of the most common uses of the word "peace" is to denote the absence of war. But if this is the meaning of peace, then most of the world is at peace most of the time. This does not seem to be an adequate definition. Would a violently enforced occupation of one country by another be described as a state of peace? Is a well-ordered but violently oppressive government "at peace"? Is New York City, with its high murder, rape and robbery rates at peace because it is not at war with Chicago?

Perhaps then, peace is the absence of violence. But can we say that there is peace in a country where the reins of power are held so tightly and tyrannically by the government that protest is impossible? Do we want to say that there is peace in countries where governments and ruling elites allow people to suffer in poverty and die of starvation? Is acquiring such an aggregation of force so that no country is tempted to breach the peace, real peace?

Taking this line of thought further, does even the threat of violence shatter peace? For 35 years the U.S. and USSR have had no major violent confrontations. Yet they have thousands of nuclear weapons pointed at each other. Many citizens of both countries have been profoundly affected by the threat of nuclear war. Is this peace? What impact does the threat of destruction have on the quality of our lives?

How shall we define violence? Is it more than direct physical harm? Perhaps it includes other forms of harm inflicted on people. This would suggest that there is no peace in our classrooms if some children are malnourished. This would imply that there is no peace in our communities as long as people suffer because of the color of their skin, their gender, or their religious beliefs. Is this carrying our definition of peace too far?

Is peace the absence of conflict? If so, does this mean that in an unjust society we must remain passive in order to be peaceful? Most of us recoil at that thought. If there is no conflict in a society, there could be no disagreement, change, creativity or growth. This resembles death more than life and it seems a very inadequate image of peace. It suggests that we cannot associate peace solely with passivity, calm and quiet. It would seem essential to include some form of conflict, differentiating between that which is destructive and that which is constructive.

These questions lead us to a central issue concerning the nature of peace: Is peace the presence of social justice?

If we connect peace and justice it raises questions about the use of violence to achieve social justice and a "lasting" peace. Throughout history, many of the voices for peace and justice have decried the use of physical violence. They argue that the means must be consistent with the ends, that physical violence is unjustified and that we must find non-violent methods of seeking justice. Yet in many situations it is not always easy to see the moral and practical grounds for non-violence. What types of action were in the best interests of peace and justice for American slaves? How could we peacefully oppose a Hitler aimed and bent on world domination? How can peasants in an oppressive and violent dictatorship peacefully seek to redress their grievances? How can the black people of South Africa act for peace and justice? What is the peaceful way for a woman to face a would-be rapist? These are difficult and complex questions, but all too real. Can we condone violence in certain situations? How can we be sensitive to the reality of suffering and injustice?

To fully understand peace we also need to remember that different cultures define peace in different ways. For instance, Barbara Stanford points out that European cultures tend to see peace in terms of relations among humans. She observes that:

> "Africans, American Indians and some Asian religious groups have tended to believe that the relationship of human beings with the natural world is also important. Peace with the forces of nature, with other animals, and with the spirits of the ancestors in these cultures is as important as peace with other people."[1]

This idea has found new adherents in the West in the past 20 years as we have come to recognize the threat to human life presented by the pollution of the planet, the depletion of its resources, and the deterioration of the ecosystem. Can there be peace in a culture where people are harmed by air pollution and by the chemicals absorbed into the land they live on and the food they eat? What kind of peace is it if the lakes are unfit for drinking, the skies clouded with smog, or the woods flattened by highways?

Finally, we talk about a number of levels of peace: personal, social, national and international, and ecological. What are the interrelationships among these levels? What is the connection between the peace I enjoy, living in a prosperous and congenial community, and the war in El Salvador, the starvation in Ethiopia, or the genocide in Cambodia? What is the connection between the inner peace we feel during a church service and the pain our neighbors feel when they are unemployed? While many Americans seek an end to the arms race or work for peace and justice, others would be happy if there were peace in their communities, families and schools. How pervasive must our consciousness of and commitment to peace be? Do we "find peace", "wage peace", or live peacefully -- building an even more peaceful world?

We live in a time when issues of war and peace are pervasive. To grapple with these issues we must clarify our understanding of peace. There are no easy or final answers to the questions we have posed. Our task as individuals and as teachers is to explore the breadth and depth of the meaning and experiences of peace so that we and our students can begin to create a safe and peaceful future.

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[1] Stanford, Barbara, ed. Peacemaking, NY: Bantam, 1976, p. 11.

OBSTACLES TO PEACE

"It may seem melodramatic to treat the twin poles of human experience represented by the United States and the Soviet Union as the equivalent of Good and Evil, Light and Darkness, God and the Devil; yet if we allow ourselves to think of them that way, even hypothetically, it can help clarify our perspective on the world struggle."
--Richard Nixon, The Real War

"The chief danger of the enemy image is that it makes false perceptions as resistant to change as if they were true ones. Only by becoming highly self-conscious about it can one hope to dispel its erroneous aspects and to this extent reduce the likelihood of war."
--Jerome Frank, Sanity and Survival

When talking about peace the first question many students ask is, "What about the Soviets?" In a study that Boston ESR did after their October 25, 1982 Day of Dialogue on the Arms Race, we found that students had a strong image of the Soviets as enemies and that this was based on little information. Students in one sixth grade class were asked by their teacher during a geography lesson to list the similarities and differences between the United States and five other countries: Australia, Canada, England, China, and the USSR. The only similarities students found between the US and the USSR and China were that they all had nuclear weapons. The long list of differences painted a dismal image of the USSR and China. They were perceived as colorless, almost inhumanely oppressive places where no one spoke for fear of being overheard. There was no joy. There was nothing to buy. People worked long hours in almost slave conditions. And they were governed by brutal, aggressive dictatorships.

In another study, American fifth and sixth graders were asked to explain the purpose of planting trees along roads in the Soviet Union and in the U.S. When responding to pictures of Russian roads, some children explained that the trees were used to hide what was going on beyond the road or to keep prisoners busy. However, when asked about trees along American roads, the students said the trees provided shade and reduced dust (Jerome Frank, Sanity and Survival, p.127, citing Deutsch study).

Where did such young students acquire these images? As they grow older, how will these images taint the way they look at international relations, at the prospects for peace?

How do we made accurate judgements about the Soviets? How do we make accurate judgements about any person, group or country that we feel threatens us? How can we look clearly at the Soviets when the lens we look through may be distorted by fear, lack of information, prejudice, and ideology?

The first step in dispersing this clouded and vague image is to examine those processes in ourselves which may create obstacles to peace: fear, aggression, prejudice, and stereotyping. We can then examine the elements of our cultural and political environment that may lead to inaccurate judgements: ideology, propaganda, ethnocentricity and images of the enemy. Finally, we can examine Soviet history, philosophy and culture to understand their historic experience and government policy and evaluate what threat they may be to the United States.

The processes at work in forming our image of the Soviets are present in the dynamics of many conflict situations whether they be personal, interpersonal, national or international. By helping students understand these processes we can give them the skills to reflect upon their own behavior, evaluate how the environment influences their world view, and acquire accurate information so that they may make better judgements about conflict situations. In this curriculum guide we have focused on these processes in general and, in particular, how they might influence our view of the Soviet Union. While we feel that it is also vital for us to understand the Soviets and evaluate the extent of their threat to us, we have not had the space or time to do an analysis of their history and politics in this guide. We hope that in the future ESR will be able to develop a curriculum on the Soviets. For now we recommend our chapter in Dialogue: A Teaching Guide to Nuclear Issues by ESR and What About the Russians, a short balanced book by Sanford Gottlieb that is appropriate for high school students.

What are these obstacles to peace? How do they work to create our images and attitudes?

Fear plays a part in most conflict situations whether they be interpersonal or international. Striking back, withdrawal to safety, panic, or paralysis are common ractions to fear. What happens to our judgement when we are feraful of another person or country? How carefully do we consider our leaders' actions? How susceptible are we to simplistic solutions? How likely are we to act violently?

We need to understand the nature and functions of fear. Is fear a natural response? Would we want to eliminate it if we could or does it serve some vital function to protect us? How can we acknowledge our fears and not let them blur our judgement? How can we manage our fears so that they will not lead to greater threats to our safety, even to our own destruction? As we explore the sources and nature of fear we can begin to identify the ways it can lead to constructive resolution of conflict rather than to its escalation.

Consideration of fear and conflict inevitably raises a fundamental question: Are human beings naturally aggressive or is aggression a learned behavior? If humans have either a drive or a genetically-based predisposition towards violence, dislike of "out-groups" or hierarchical dominance, then attempts to reduce conflict will be more difficult. If war and aggression are learned, then they can be ameliorated through education and social change. How does the way we feel on this issue shape our perspectives on the possibilities for peace?

The question of nature or nurture is an old and continuing debate. We do not need a definite answer to the continuing riddle in order to consider other dimensions of the problem of aggresssion. Whether innnate or learned, can aggressive behavior be expressed in non-destructive ways? How can each of us understand and cope with our feelings of anger and violence towards other people or other nations?

Humans are category-making creatures. We could not think long without using categories. Categories evolve into stereotypes when the mental images we develop become so rigid that new information and contrary evidence are rejected rather than incorporated into a new, more accurate image. This leads to false images. It also leads to dehumanization of people because we tend to see groups of people as homogeneous categories rather than as gatherings of unique individuals. Can we refrain from categorizing people? Can we ever have an accurate image of another person or group? What does it mean to have an "accurate" image?

Humans seem naturally to converge in groups. We eat, work, play, and worship in clusters. When does group identification develope into prejudice? At what point in an individual's thought process does "different" become "threatening," and why? How are stereotypes maintained? How can stereotypes be changed? In what ways do we only see what we want to see when we look at other people, especially those we do not like or those by whom we feel threatened?

Prejudice goes by many names: sexism, racism, anti-semitism, homophobia. It has existed throughout recorded history. Name calling, discrimination, genocide, economic exclusion, religious wars are all products of prejudice. Yet psychologists, sociologists and anthropologists generally agree that prejudice is learned, not instinctual. Why is it such a consistent part of our history and experience? How is it passed on from generation to generation? What are the fears and insecurities that give rise to it? How does it create conflict and polarize people? And finally, how can we work to eliminate it?

Ideology is another powerful force in political conflicts on national and international levels. Ideology is a particular way of seeing the world. It consists of particular values and beliefs and is shped by our social, economic, and educational experiences. Ideology is a frame of reference, that often excludes or opposes other views, other ideologies. How does ideology create barriers? How does it influence the way we interpret conflict? More fundamentally, what is our ideology and how does it shape our own personal view of reality? How can we hold to our own particular ideology and still respect the viewpoint of others?

Propaganda is often the tool of ideology and prejudice. It often feeds on fear and stereotyping. It is a vehicle for manipulation and exploitation. Yet, is not all argumentation to some degree the manipulation of truth? How do we differentiate manipulative arguments and information from those that empower and respect people? How wan we learn to identify the manipulative aspects of rhetoric and argumentation? Who can we trust? What can we believe? At the very least careful consideration of the nature of propaganda teaches us to be wary, to listen to all sides in a conflict and to make decisions based on our own struggle for truth.

We all have experiences with enemies. Children play war games, in which the "good guys" kill the "bad guys." In high schools, intense rivalries are played out on the football field, where we learn to "destroy", "eliminate", "crush", or "wipe-out" our enemies. In daily life we have had real enemies that inflict harm and pain. When is our image of the enemy accurate and when is it distorted by prejudice, fear, ideology, or propaganda? How do we form these images? How accurate are they? Can we change our images?

Distorted images of the enemy make it difficult to find ways to resolve conflicts. These images of others become dangerous because they seriously interfere with out ability to negotiate or deal with another nation or group. Enemies may develop "mirror images" of each other in which the nations or groups attribute the same virtues to themselves and the same vices to the other. To what extent do we notice aggression, discrimination or suppression of liberties in other nations while overlooking the extent of these problems in our society?

When considering our relationships with other countries, it may be particularly hard to put aside our ideological filters. This is the case for people on all parts of the political spectrum. Does it make sense to view international events primarily as manifestations of an East-West conflict? As struggles for liberation? Are the issues clear cut? Is one side all good and the other all bad -- indeed, are there only two sides?

Jerome Frank suggests that when groups are opposed ideologically the enemy images become the most distorted because differences threaten the entire world view and sense of meaning of those involved. How can we avoid this pitfall with our students when we look at the various ideological groups? One way is to encourage them to seek out the image each group has of itself and of other groups. We can then analyze how any of the distorting processes described above may have shaped those images.

Fear, aggression, stereotyping, prejudice, ideology and propaganda are the patterns in our behavior and in our culture which create distorted images of others, especially those we come to see as our enemies. This is not to say that we do not have enemies, that all our perceptions of being threatened are the product of misperceptions and distortions. While it may be true that we create many enemies, clearly there are legitimate threats to our safety. How do we tell the real threats from the constructed? In what ways do we distort genuine threats? Most importantly, in what ways do our patterns of misperception lead to escalating conflict? Indeed, in what ways are these patterns of behavior self-destructive?

Together with our students we need to explore these patterns and these questions. The obstacles to peace are real, but most, is not all are of human creation. As a result we are faced with the possiblity and the responcibility of removing these obstacles from the paths to peace.

As this guide was about to go to press we learned of the shocking attack and destruction of a Korean airliner by a Soviet M16 jet which killed 269 civilians. We expect that whenever the Soviet Union is brought up in your class, this event will be on the minds and tongues of your students. As events are still unfolding, it is impossible to tell what the short- and long-term consequences of this incident will be. However, from the immediate vantage point days after the incident, we see a direct connection between the actions of the Soviet Union and the United States and the issues raised in the activities in this curriculum. Was this a brutal act of power and disregard for human life? Was it an act provoked by longstanding fear, paranoia and defensiveness? What could bring a country to this point of committing such an act? What motivates the Soviet explanation? How is it different than instances like My Lai? How is our reaction different to both instances? This incident and the way both the US and USSR have reacted to it make it all the more important to explore the processes and motivations that create the obstacles to peace.

PEACEMAKING AND CONFLICT RESOLUTION

Having been helped to clarify their concepts of peace and to explore the obstacles to peace, students are now in a position to learn peacemaking or conflict-resolving skills.

By imparting some of the basic concepts and tools of the peacemaking process, teachers will help them become better peacemakers for the future.

Conflict resolution can take place at many different levels -- arranging treaties among warring nations, negotiating contracts between striking workers and their employers, settling disputes within a family, and even resolving conflicts within an individual's personal life. Despite this broad range, some basic principals exist to help students gain peacemaking skills.

As a starting point, teachers may wish to help students clarify or even define the concepts of peacemaking. Is peacemaking simply the elimination of conflict? Does it involve the creation of new rules or new rights? Does it involve new responsibilities and new obligations? Can violence be a part of peacemaking? How does one decide what the peaceful situation will be like?

A general peacemaking framework will usually begin with a definition of the problem to be solved. This step is critical as it will channel students' efforts in the most fruitful direction. Vague definitions will usually result in vague solutions. For example, students may have trouble dealing with the question "How can tensions between blacks and whites in the U.S. be resolved?" On the other hand, "How can tensions between blacks and whites in our classroom be reolved?" is a more focused approach. Clearly defined problems and issues that are directly relevant to the student are more likely to result in creative and productive peacemaking from students.

Having defined the problem, students can study its background. What really is the problem? Why has this situation arisen? Why does it persist? How many sides are there to the story? What are they? Can they imagine any other perspectives? In working with these background questions, teachers can help students see that there are usually no "right" or "wrong" answers. Depending on one's perspective, most problems have several "culprits," several reasons for existing and even several possible solutions. In most peacemaking cases it is difficult to determine an objective truth. Indeed, at this background stage, diverging ideas and free-flowing "brainstorming" may help the class to further define the problem.

Having defined the problem and having come to understand the status quo, one can turn to the future. If the focus of relations between the antagonistic parties can be shifted away from areas of conflict and towards areas of common agreement then peacemaking can begin. Where is the commom ground between the diverging parties? In almost every peacemaking problem there exists some common ground. The real problem lies in finding realistic means of reaching that ground.

For peacemaking to be successful the various sides must communicate their fundamental interests and take others' interests into account. Opponents must be unhampered by distorted images of each other and they must be willing to move away from the status quo.

The activities and readings in this section will help students learn how to recognize areas of common interest among antagonists, to become aware of communications gaps and how to bridge them, and to understand the distorted perceptions among coflicting parties and how to change them.

Of major importance in these efforts is the kind of classroom environment created by the teacher -- how he or she interacts with students and how students interact with each other. By encouraging mutual respect for individual and cultural differences, modeling and stimulating effective communication skills, teachers can help students not only learn about peacemaking but, even more important, experience membership in an active peacemaking community.

PEACEMAKERS

The impetus for a chapter on peacemakers came from finding that students were cynical about the future and about possibilities for creating change. Many expressed that they felt powerless to make a difference and saw few individuals or organizations who could influence change. As one Massachusetts high school student said, "One million people demonstrated in New York last year. In Boston there are hundreds of local Freeze groups and 91 groups in the Disarmament Action Network. Polls say that three quarters of the American people support a freeze. Yet the freeze will never pass the Senate or be accepted by the President, and in the House, where it did pass, they then turned around and passed the funding for the MX missile. How can you work towards something when what you do or say doesn't really matter?" We felt that providing students with models of individuals and organizations who were making a difference would help them feel more hopeful, see some small ways that they could participate, and realize that change comes slowly out of persistence and dedication.

In beginning the search for peacemakers we realized that the issue of "who can be identified as a peacemaker?" is both complex and controversial. Could former Secretary of State Henry Kissinger be considered a peacemaker? Through his work Kissinger sought to maintain a peaceful global equilibrium. His consistent and firm geopolitical perspective helped bring about a rapproachement with China, create the SALT I treaty, bring about detente with the Soviet Union and manage the "shuttle diplomacy" in the Middle East. IKissinger won the prestigious Nobel Peace Prize for his efforts. However, Kissinger also supported the escalation of the war in Vietnam, the secret bombing of Cambodia and the overthrow of the democratically elected Chilean leader, Allende. All of these positions were consistent with his vision of global stability based on powerbroking by the superpowers. Is this vision one that brings greater and lasting peace to the world? Was he seeking simply to protect American interests or was he striving for a peaceful global equilibrium based upon his conception that the means to peace were in the "real politics" of competing interests? What of his means? Are they consistent with peacemaking? Was violence appropriate in those situations where he recommended it? Opinion in the U.S. is divided on Kissinger's contribution to peace, but do Cambodians see him as a peacemaker? Do the Israelis? Do the Chinese?

Let us consider another example. Dr. Martin Luther King, Jr. is generally considered to be a peacemaker. His goal was to enable blacks and whites to live together as equals in a more free and peaceful America. Many would say that King fostered long-term peace by attacking discrimination and fighting to return to Blacks the rights they are guaranteed under the Constitution. They would point out that his strategy of non-violent civil disobedience and passive resistance are consistent with the methods of peacemakers. They would maintain that he spoke out for an end to poverty and war and for a just and peaceful world. Others, however, would maintain that King's civil rights reforms were brought about through demonstrations, disruptions and even bloodshed. Some would argue that the civil rights movement exacerbated very real and long-lasting frictions between blacks and whites -- frictions which still exist today. Was Martin Luther King a disturber of the peace? Was he a peacemaker? Was he both of those things? Are resistance and civil disobedience compatible with the nature of peacemakers?

What of those individuals such as Che Guevara or Bernadette Devlin who believe in achieving their ends of social justice and a peaceful world through violence? Are they peacemakers? If not, then can we consider any General or policeman or head of state who initiates an armed conflict to be a peacemaker inasmuch as they all use force and violence to achieve their goal? Or does it make a difference if the violence is legitimized by a legal system?

Currently many people would maintain that disarmament activists like Helen Caldicott and Randall Forsberg are peacemakers since their goal is to reduce international tensions and the threat of nuclear war by halting and then reducing the worlds' stockpile of nuclear weapons. Others like Ronald Reagan would maintain that, although these activists are well-intentioned, their positions, like those of Neville Chamberlain before World War II, would weaken the strength of the Western Alliance and "tempt tyrants" to start a war. These opponents of disarmament believe that they are peacemakers inasmuch as they wish to strengthen America so that peace may be maintained and insure that Soviet influence and aggression around the world is blunted. Who qualifies as a peacemaker is often based on how we see the world around us. Dr. King would identify racism, poverty, and war as evil forces which must be eliminated. Reagan would identify communism as that evil. If Dr. King were alive today, it is not likely that he would view Reagan as a peacemaker; and during the heat of the Civil Rights struggle, it is just as unlikely that Reagan would have granted King that title.

Perhaps we should look at peacemakers as those who bring people or nations together to resolve their differences. Henry Clay, for example, historically one of the most famous American peacemakers, was known as the "Great Compromiser." A senator in the early 19th century, Clay negotiated the major compromises over slavery -- the Missouri Compromise in 1820 and the Compromise of 1850 -- as well as many of the minor congressional skirmishes in the intervening years. Yet, despite his great efforts, soon after he died the United States was engaged in a bloody civil war. Was he a peacemaker because his talents helped avert that war? Or did he fail as a peacemaker because his compromises did not reach the roots of the problem or establish structures for a continuing and just resolution of differences? In the same vein, should Richard Nixon be considered a peacemaker for proposing SALT I, even though it did not stop the arms race or the threat of nuclear war? What is the appropriate balance between avoiding conflict in the short term and establishing peace in the long term?

Another complication is whether peacemakers need to be historically significant or whether they can include any individuals who live by values of humaneness and justice, attempting to create a better and more peaceful world within their family, workplace or neighborhood. If we call sensitive parents, cooperative workmates and leaders of local youth groups peacemakers, would this make the definition so broad as to render it meaningless?

Given these considerations, how can a teacher provide students with a framework for understanding who may be considered peacemakers? The teacher might approach the question in the same way we analyzed Martin Luther King and Henry Kissinger. The first question to be considered in this analysis might be "What were their goals?" Clearly, many individuals can be described as having unpeaceful goals -- a tyrant seeking to increase his personal wealth at the expense of others, for example, is not a peacemaker. Second, what were their accomplishments? What positive benefits did they bring to the world? Were the benefits outweighed by other considerations? Were the accomplishments valuable in the long term or simply in the short term? Third, what were the means used to attain these peaceful goals? Were they consistent with the ends? In asking these questions the teacher may be able to help students gain a feel for the individuals in question. However, there often exists no clear cut right or wrong answers to these complex questions.

What does become clear in considering who is a peacemaker is that there are a great many different and sometimes conflicting ways that people work to create peace. As we began to explore these ways, we found that five categories of peacemaker gradually emerged. These five categories serve to clarify the different frames of reference and to shed light on the apparent contradictions -- the tensions -- within each category of peacemaker. Although these five categories are distinct and sometimes seem contradictory, in actuality they are not mutually exclusive. Each of us manifests aspects of all five categories in our daily lives; and we move easily from one to another or operate from more than one category simultaneously. Nevertheless, they serve a useful framework in which to delineate and analyze and understand the complexities of peacemakers. While peacemakers seem to fall into the five categories outlined below, it is important to point out that all the people who fit into one or more of these categories are not necessarily peacemakers. That is, while their roles may place them within a particular category, their goals, values and actions may not serve the cause of true peace and justice.

The first category we have called peacekeepers. Peacekeepers are those individuals or organizations who maintain and enforce the laws and rules we live by. They are the umpires and referees at sports events; parents, teachers, and school administrators; police officers, regulatory agencies, and the entire justice system; and even the military, in its capacity as maintainer of order. However, the word "peacekeeper" can be ambiguous and it is often a misnomer. For, while these people and organizations often protect our rights and assure justice, they can also serve to maintain situations of unfairness and injustice.

There is a twofold tension inherent in the role of peacekeepers. How just is the "peace" they are maintaining? Are the laws and rules they enforce fair ones? Peacekeepers may find themselves torn between values of order and values of justice. A second tension is that of the means that peacekeepers use to maintain peace. They are opposed to force and violence; yet at times they must use force and violence or the threat of violence to keep the peace. Their role in society is in fact built on the "legitimate" use of authority and violence. When is this legitimate? In helping students understand the role of a peacekeeper we must also help them understand the tension within that role. Perhaps most important, we must help them evaluate when a peacekeeper is and is not a peacemaker.

The second category consists of the negotiators. The negotiator creates peace by bringing individuals or groups together to hear each other so that they may resolve differences and conflicts. Negotiators include family counselors, ombundspersons, labor negotiators, and diplomats. Parents, teachers and school administrators serve in this role daily. The tension in this role is that negotiators may deal only with the immediate conflict rather than the underlying problems. This leaves their resolution as a temporary relief of tensions. The compromises over slavery serve as one example. Another is the spiraling arms race in spite of numerous arms control agreements between the U.S. and the U.S.S.R. Sometimes peace is negotiated from positions of power and maintains relationships of exploitation and injustice. The treaties the U.S. "negotiated" with Native Americans is but one example of this. In helping students to understand the role of negotiator, it is important to help them identify the interests and goals of the negotiator so that they can evaluate whether or not he or she is acting in the interests of true peace or for the maintenance of an unjust status quo.

The third category consists of the social activists. A social activist sees injustice as an obstacle to peace and works towards a vision of a just and peaceful future. Social activists can be any individuals or organizations involved in creating social or political change, whether they be members of the Moral Majority or of the disarmament movement. Each group defines peace and justice differently, yet each would view itself as peacemakers. Activists do not need to be outside the system. Presidents Ronald Reagan and Franklin Roosevelt both functioned as social activists attempting to achieve a vision of a peaceful society and a peaceful world. We can help students examine the visions, words and actions of social activists to determine if they will lead to peace with justice. The exploration of these issues will help students determine whether or not particular social activists are peacemakers as well. We can also help them recognize the tensions in the activists' role. The activists' actions often bring to the surface injustice which was formerly hidden or suppressed. By making the injustice apparent they often provoke controversy and conflict. Social activists "disturb the peace" to achieve a more just peace. There is also tension around the tactics that activists choose to employ: What tactics are appropriate? Should the means be consistent with the ends, or do the ends justify the means? What tactics would be consistent with the goal of peace?

In the fourth category are the visionaries. They are the writers, orators, clergy, journalists, philosophers, musicians, actors, poets, artists, etc. who see the possibilities for a better world and who communicate this to others in a way that inspires and motivates. As with people in other categories, it is important to examine the content of these people's expressions to determine in what ways their ideas can contribute to a more peaceful future and in what ways they will not. Those whose ideas do contribute to peace play an important part in articulating direction and giving hope. The tension in their role is their idealism which may set them apart from others and from reality. They are often lone voices in a world of day-to-day practicality articulating a vision that few others see the means of achieving. Yet in combination with another of the roles such as social activists, they can be extremely powerful. King and Gandhi were such combinations.

The final category, peacebuilders, is the one with the widest range of possibility. Peacebuilders are people who live according to the values of kindness, humaneness and social concern, or organizations which uphold these values. These people "do good things" on a small everyday level as well as in the larger society. They are the people who live according to peaceful values, whether that be keeping their environment clean by picking up litter, or improving their neighborhood by working with a neighborhood association. They may financially support social welfare or health organizations, or simply help friends and neighbors in need. They may be educators and parents who teach peacemaking skills; or the firefighter who rescues someone from a burning building; or an executive who makes sure that the working environment is supportive, and cooperative. They may be the adolescent who joins Students Against Drunk Driving or the ten-year-old who trick-or-treats for UNICEF.

The tension in this role is the limits that are set to our concern. Peacebuilders may see much that needs to be done yet feel the constraints of time and energy. They may make choices to confine their good deeds to their community, choosing not to take action on broader social issues or choosing selectively the causes they have the time or money to support. There are limits to what each can do, yet no limits to what needs to be done.

These categories give us a framework to understand the individuals and organizations we study as well as our own actions; and they help us ask the necessary questions and think critically. All of these roles play a part in creating peace; sharing these with students expands their opportunities for participating in this process.

Giving students the opportunity to raise questions about who can be considered a peacemaker and to look at examples of individuals and organizations in each of the categories will help them overcome their cynicism and find possibilities for participation. Yet, equally important is helping them see peacemaking efforts in the context of history, as part of a continuum. Change happens slowly and with many setbacks. Peace and justice are long-term goals. We did not have the time to sufficiently develop this theme in the curriculum sections; nevertheless it is important for students to see that movements like the Civil Rights Movement, the women's movement, the labor movement, and the peace movement are built on the contributions of many individuals playing small roles over a long period of time.

IMAGINING THE FUTURE

The starting point in our thinking for this entire book was the growing realization that young people today often feel bitter and disillusioned by the world they live in. Disillusionment with the world is certainly not new to this generation. Every generation of young people has looked around with fresh eyes and felt that its elders have "made a mess of things." Part of the charm of youth is its idealism and its impatience to be let loose to act once and for all to set the world right; and if the criticism of our children stings at times, we nevertheless know that it is in their vision of how things should be that our hope lies, too.

Yet the feelings of today's young people are substantially different from those of previous generations. Not only is the world of today more confusing and complicated -- nuclear weapons are in all parts of the globe, and the threat of a nuclear war or accident overshadows us as never before -- but students also see that world more clearly. They are more sophisticated than any generation before them. They have grown up in a world where change is accelerating and they are learning to adapt. They have grown up with a steady barrage of messages from the media which have made them cynical about promises of the marketplace and distrustful of the media view of world events. They have also witnessed our frustration and powerlessness in the face of events over which we seem to have little control. It is easy, then, to understand the deep hopelessness and helplessness with which students respond to the challenges of the future.

Each of the chapters of this book discussed in this overview attempts to address these feelings of despair from a different perspective: giving young people new, dynamic concepts of peace which include empowerment to act to make a difference in the world; helping them examine the obstacles which often prevent us from experiencing progress towards peace in our world; giving them familiarity with specific skills to use to overcome obstacles and resolve conflict; and offering them models of individuals and groups whose peacemaking actions have made a difference in the world. All of these are antidotes to the despair students are feeling as they scrutinize the legacy left to them in the present.

These "antidotes to despair" are meaningless, however, unless young people possess a belief that the future is theirs to create. They need to regain their idealism and to believe in the possibility of change. We must help them escape from inaction into empowerment through envisioning a more peaceful future and then finding ways to bring it about. Helping students to envision this promising future and then to place themselves in it in an active -- not just a reactive -- role is the task of the chapter "Imagining the Future."

Before we invite students to look at the future, however, we need first to hear their feelings about the present. Their cynicism and their fears are not only legitimate, comprehensible responses to the real threats they live with; they are also the source of potential determination and energy to confront those threats. By permitting these visions to come to light, we can clear the way for more positive visions to replace them. One of our tasks as educators, then, is to provide such a forum and let our students avail themselves of it. This is an opportunity to listen to our students, without judging them, and hear their concerns.

Expressing their present fears and frustrations and encountering understanding and acceptance of those feelings can begin to move young people in the direction of constructively imagining the future. Once we have let students express their feelings about the present, how do we help them utilize their imaginations to create an empowering vision of the future?

One effective method is described by Elise Boulding, futurist and chair of the sociology department at Dartmouth College, in a recent article ("Imaging the Future", Friends Journal, April 15, 1983, page 6): "...After a particular social problem has been studied so that facts in the present are well known, students are guided to imagine themselves in a time 20 or 30 years in the future, when the problems they have been studying have been solved. "Never mind how," Boulding cautions. "Simply accept that they have been solved." Students continue imagining specific details of the future world and then start to work backwards in time, year by year, "remembering the past history of the future," imagining by what means the problems were solved. "Happenings emerge that no one had imagined before," explains Boulding, "and when the present is reached new action ideas are usually immediately obvious." In other words, if the future can be made sufficiently real in the imagination, then perhaps new possibilities for action will appear and students can once again feel the excitement and sense of purpose of being engaged to create the future they want.

This type of directed imagining, officially termed "imaging", is one tool for helping the young people we teach reclaim the future they deserve. There are numerous other exercises and classroom activities which provide similar opportunities, some which rely on and stretch the imagination and others which draw on the resources of the intellect.

This way of thinking may not come easily at first. It demands, to some extent, a letting go of familiar attitudes which are as safe as they are limiting. It demands in many cases an almost playful stretching of rules, boundaries and conventions. In preparing them for the world of the future, we have not always encouraged our students to dream, to be idealistic and even to be impractical. Realistic and practical skills have been stressed; it will not be easy for them to abandon that orientation in order to imagine a different future.

The next step in this process is empowerment through action. In the words of Pat Mische, "Positive images of the future give us the courage and will to take important initiatives." When we can see our dreams as possibilities then we can start to act. When we can place our individual actions in the context of a larger world view, then our efforts and our lives have meaning. There is a story of a medieval stonemason who labored hard from dawn to dusk cutting and moving heavy stones. When asked what he was doing, he stopped and wiped the sweat from his brow and replied in wonderment, "Can't you see? I am helping to build the magnificant Cathedral of Chartres!" It is such a blend of vision and action which enables us to endure the anxieties of the present and gives purpose to our lives.

Throughout their imaginings of the future, students should be helped to envision creative ways of responding to problems of the present. They should be made aware of real efforts being made by other people like them who believe that their actions can make a difference. And as they identify these actions, they should be encouraged to claim one -- no matter how small, now matter how personal -- to which to make a commitment. Doing something -- anything -- can break the spell of despair.

The task of the chapter "Imagining the Future" is, then, to give students the opportunity to look into the future, to dream about a better world, and finally to see themselves as agents with important contributions to make to this future world. We owe it to them to give them the means to act so that the future is once again where it belongs: in their eager hands.

SOME THOUGHTS FOR ADMINISTRATORS

While teachers must work with this curriculum within their own classrooms, administrators must consider how it is related to the school in general. The curriculum will be more powerful for students if the larger institution, or system, is simultaneously supporting its objectives. The task posed for administrators by Perspectives is thus to build an institution which fosters peace even as individual teachers do so in the classroom.

The first question an administrator might ask, then, is: "To what extent does our existing curriculum promote peace?" This question cannot be answered without exploring what we mean by "peace." Perhaps we mean an absence of physical fighting or intimidation in the classroom. Perhaps we are interested in having students cooperate, as well as compete, with one another. Perhaps we hope to see students working on group projects within the curriculum. In any case, this issue can be explored in a way which involves both faculty and administrators.

To the extent that fostering peace requires encouraging students to work together, the way the school's curriculum is organized teaches as much, if not more, than the specific course content. For instance, we grade students individually throughout their school career. In the elementary grades students are more likely to be asked to work together at times. In addition, elementary school classes must function as a group somewhat, since the same 25 or 30 students spend most of the day with one teacher. Beginning in junior high or middle school, however, it is much less likely that students will be asked to work together on a report or a homework assignment. In fact, from this point on students are cautioned against sharing answers, and are almost never graded as a group. By the time students reach high school, they are accustomed to an individual schedule, different teachers, and personal accountability for achievement. Academically, the individual is emphasized to the exclusion of the group.

In Japan, by way of contrast, "individuals are driven, but academic achievement is a group endeavor..." The teacher works to elevate the level of achievement of the class as a whole" (Time magazine, August 1, 1983, p.66). While we may not aspire to duplicate the relatively homogeneous, centralized Japanese system of which this is a part, from a peacemaking standpoint we might wish to examine the emphasis we place on the individual and the group.

The content of various courses might also be examined from a peacemaking perspective. What do we teach our students about ways of resolving conflict, about individuals who have promoted peace, about peaceful uses of science and technology? Are our history courses taught "from one war to the next," leading students to assume that war is natural and inevitable? Do our English courses present a view of human nature which implies varied alternatives for the future, including a peaceful one? Have our science courses taught students about the power and mastery which man now exerts over nature, without exposing them to the idea that such "control" has consequences and responsibilities attached to it?

Administrators can raise these issues with teachers. In addition, they can ask whether the way in which any peacemaking course is taught is consistent with its content. Lecturing about the need for active learning or rewarding the student who writes the best essay on cooperation may negate even the best-intentioned peacemaking curriculum.

Just as process is important in the classroom, so the most powerful messages the school sends students about conflict resolution come from the way in which important conflicts are handled in the school. Students can learn methods of understanding and resolving conflict and use them in their own interactions. They can also serve as mediators for their friends. Some students do this naturally, but others could be enabled to do so with a better understanding of the issues involved. Resolving disputes constructively should be a task for all members of the community, not solely the province of the disciplinarian.

Finally, administrators can help the decision-making process in their schools and school systems become more consistent with concepts of peace. If "peace" is the presence of justice, what are the appropriate ways in which personnel are treated equitably? If "peace" is the absence of violence (in this case, institutional violence), are there procedures for making important choices which recognize and address the needs of all who are affected by these choices? While a hierarchical structure can fulfill these requirements, a significant degree of power sharing, even of collective decision-making, may be needed if an educational system is to be truly "peaceable."

It is incumbent upon administrators to raise questions about curriculum, teaching methods, and distribution of power within their institutions. If, at the same time, those charged with this responsibility can continue to create a dialogue on what true "peace" means, they can help create it in their schools and communities.

TEACHERS AND PARENTS: WORKING TOGETHER

In participating in a week of dialogue, teachers and schools are taking an important step towards building a safer world. As educators, we have a special opportunity to reach out beyond the school to the adult community of parents and include them in this process of exploration. We can help parents respond to their children in a positive way by sharing what we as teachers have discovered about peace and peacemaking, and we can also learn from them. Teachers need parents' help and active support. Working together, teachers and parents can provide a safe environment in which children can explore these deep and complex issues.

HOW TO INVOLVE PARENTS: POSSIBLE STRATEGIES

There are many ways to involve parents. The way you choose will be more successful if it is related to already existing structures between parents and teachers in your school. Build on what you already have. Use the channels in existence and create new ones if necessary.

-- Find out who the interested parents are.
-- At open houses mention the school's philosophy and intention to teach about peace.
-- In parent conferences discuss your concern for teaching about peace.
-- Form a joint teacher-parent group to bring nuclear education or peace education into the school.
-- Develop support groups, educational groups. See films together, review the Perspectives together. The more informed and at ease adults are with this material, the more children will benefit from it.
-- Encourage parents to approach the school committee and administration to find out if they are sympathetic or interested.
-- Let these people know about parent/teacher concern to deal with this topic in school.
-- Before or during the Week of Dialogue, plan a PTA evening which is informative and educational. Use speakers, films, or a workshop format or demonstrate a planned lesson. Use this opportunity to reiterate and clarify your goals to educate children to think for themselves, rather than to indoctrinate to any particular point of view.
-- Invite parents who have been involved in peacemaking or know the lives of peacemakers to share their stories with children.
-- Send a letter to the parent body prior to the Week of Dialogue informing them of your goals. (See sample letter to parents.) Tell them of your intention to educate about peace. Start with a group of parents who are on your side rather than stirring up resistance which you will have to deal

with later. Reassure parents of your awareness of the need for age-appropriate instruction. Calm their fears with information.

-- In dealing with sensitive issues, trust-building is important. Sharing goals and intentions helps build trust. Suggest ways that parents can coordinate home activities with what is planned at school. You may wish to duplicate the section, "Extending Peace Education into the Home," and distribute it to interested parents.

Whatever your strategy, parents need to be informed about what will be done in their children's classrooms. Make parents allies, not opponents.

SAMPLE LETTER TO PARENTS

Dear Parents,

From November 5 to 12, 1983, ________ School is participating in a Week of Dialogue on Peace and Peacemaking. A variety of carefully designed, age-appropriate activities are planned. (If parents are invited to specific events invite them here.)

Among the questions we will be asking are: What is peace? Who are peacemakers? How do we form our pictures of our enemies? How can we build a secure world for our children? How can we begin doing this at our school?

We have decided to focus on such questions in response to our growing awareness that many children are concerned about their futures. Their concerns are expressed in a variety of ways and we would like parents and teachers to join in building appropriate responses to their fears. Children need to feel hope for the future in order to grow fully, and we believe there are many ways parents can cooperate to give them hope.

We look forward to sharing our ideas with you.

Sincerely,

EXTENDING PEACE EDUCATION INTO THE HOME

PEACEMAKING WITHIN THE FAMILY

There are many opportunities in the normal life of a family to contribute to peace. It may be a new idea for some of us to think of our families as places where issues of war and peace are at work, where violence and non-violence exist. Yet there are countless times in a family where we teach our children about these issues through our action and our inaction. We teach them more through what we do than through what we say. We model for them attitudes toward conflict, toward differences, toward injustice, among many others. Parents need to recognize their important role as educators of peace and justice in the daily interactions of family living.

Here are a few areas to look at:

1. How open and honest is the communication in the family?
2. Is there respect for difference or do differences create "small wars"?
3. How does the family deal with its "wars," with conflicts, with disagreements and misunderstandings? Do "bombs" ever get dropped right within the family? Does the family have skills of conflict resolution; is it able to resolve disagreements non-coercively?
4. Do all members of the family get listened to, do they experience being heard? Who gets heard the most? Who gets heard the least?
5. Is there respect for the different needs of individual family members? For instance, can an individual say "I want to be alone now," as well as "I want to be with everyone now"? Is there both quiet time as well as active time within family living?
6. Is there a sense of safety in the family that makes it possible for individuals to bring up sensitive and difficult issues?

Family Meeting

One structure which some families have established to facilitate communication among its members is the family meeting. It is a time set aside regularly each week, or called when necessary, when family members come together to discuss plans, problems, and misunderstandings. It is a place for airing differences, for hearing things out. It is also a place to express appreciation and to acknowledge jobs done well.

All members have the right to put items on the agenda. Items could range all the way from cleaning out the bathtub (mother's item), who takes out the garbage on Saturday morning (conflict between Johnny and Bill age 10 and 12), mother asking for support from the family while she finishes a piece of writing she is doing, and hoping they will understand that if she is grumpy, it is not because of them. Sally (age five) says she is not old enough to feed the dog every morning. Father wants to share his sadness about the recent death of a beloved Aunt with the other members of the family -- and then ask how the rest of the family is feeling. Father and mother are going to write to Andropov and wondered if anyone would like to join them. (For more details on family meeting, see Parenting for Peace and Justice, by Kathleen and James McGinnis, pp.34-37.)

Basically a family using a family meeting is establishing a non-violent forum for hearing conflict and different points of view, and for making plans cooperatively. It is practicing negotiation, respect for difference, and the ability to solve problems with words. It is also a place to express feelings and thoughts about sensitive issues. Children (and adults) have the right both to voice their concerns and to explain, with everyone listening, why their issues are of importance to them. This alone does a lot to help to ease tensions and also to establish the feeling of having one's own opinions and experience valued.

Obviously there will be some areas of misunderstanding and conflict in a family where the roots of a problem are too deep to be solved quickly and easily in a meeting such as this. If this is uncovered, or if one problem persistently occurs, the family may want to find a counselor or family therapist to help with this particular issue. However, there is a great deal that can be worked through by the family in a cooperative manner right at home.

The establishment of these communication patterns at an early age does a great deal to lay down attitudes and teach skills for negotiation and the ability to deal with difference. These are skills that will both affect a child's relationship with his or her peers and also help in later adult life.

Peacemaking and warmaking begin in the home.

PEACEMAKING BEYOND THE FAMILY

Along with looking at how a family relates within its own borders, it is also useful to look at how a family relates to the world outside itself.

Here are a few questions to ask:

Where do the boundaries of our family end? Who and what do we consider family? Whom do we consider to be non-family, yet somehow related to us and worthy of respect and care? Who do we consider outside our family, or outside our circle of concern? Are these people we want to learn about, get to know and understand, or are these people generally ignored, feared or disliked?

How often do people of different cultures come to our home? Are other cultures represented through books and pictures in our home? How much do our children know about other cultures? How many different languages have our children heard spoken? How familiar is our family with our own cultural roots?

Things that can be done:

1. Multi-cultural awareness:
   Invite foreign students to your home, to share in holidays, in celebrations, or just for a regular family dinner.
   Build a relationship with a child or family in another country. Have their pictures on the walls, write to them.

2. Intergenerational awareness:
   Make a family tree...as well as outlining the past, leave room for the future. Talk about what you hope for the family in the future.
   Find out about your own cultural roots.
   Interview grandparents, aunts and uncles, in-laws. Where did they come from? What have been their particular journeys? What challenges have they overcome?

3. Social issue awareness:
   Bring political, social and planetary issues to the dinner table.
   Include social concerns in a family meeting.
   Let your family be aware of refugee problems, of people who are hungry. See if you can find stories of individuals, not just numbers. With numbers we can keep ourselves distant. A story of one family, one child -- these things we can relate to and we never forget.

There is a wonderful story of a little boy who had a young visitor from Central America in his home, with whom he became very good friends. When he heard about possible military intervention in his friend's country, he looked up and said, "How can they think about bombing Nicaragua when Miguel is there?"

As we find out that the hopes and fears of individuals from other cultures are the same as ours, it is harder to think of them as "the enemy."

Have a picture of the whole earth in a prominent place in your home. Let that image of the planet as a whole be part of what your family sees each day.

Exclusiveness, prejudice, and stereotyping are often unconcious habits. As we explore our families' unconscious habits of relating and thinking about others, we can consciously act to change them. We can learn to make a commitment to inclusiveness, to extend the boundaries of what we consider our family to be farther out into the larger human family.

CARE OF THE ENVIRONMENT

Children have a natural sensitivity to life. They sense the fragile quality of life and the need to care for it. Encourage this...stand with a toddler who is watching a beetle cross the sidewalk, even though you are rushing to get somewhere else. Join young children when they notice the moonlight on the floor of their bedroom at night. Wonder with them when they ask you, "Where do the stars end?"

These kinds of exchanges between parent and child support the natural sense of wonder and awe in the child. "The inner world of the child is divided when the natural world is taken away," says Richard Lewis, poet.

Build a Relationship with Nature

- -- Build and encourage awareness of and respect for the natural world.
- -- Have children plant and care for a garden.
- -- Involve children in taking care of pets and animals; if dogs and cats aren't possible, get goldfish.
- -- Pick a tree and visit it at all different seasons.
- -- Learn the names of living things (plants, trees, leaves, birds, flowers, insects, etc.).
- -- Learn to recognize different bird songs.
- -- Know the changing patterns of light throughout the day (dawn, noon, dusk, sunset, night); watch and enjoy these events with your children.
- -- Make time to be quiet in nature with your children.
- -- If you live in the city, plant a geranium in a pot on the window sill. Find where nature exists even in the city.
- -- Learn about other cultures which had great respect for the earth and the sacredness of the natural world (i.e., Hopi Indians).

Teach Conservation

Teach conservation of all kinds, water, clean air, scrap paper, recycling, composting. Help children understand the limits of natural resources, and how their actions and choices make a difference.

Pick up trash with your children in a park, or on a path through the woods. One mother who found her 10 year old breaking bottles with some friends as part of a game, went back with him to the same hill, saying we need to "add back to mother earth." Together they picked up the bottles he had broken, as well as some that had been left by other people before them. The mother was acting from her values, and teaching her child through her actions, and the child, rather than being punished or shamed for what he had done, had a way to participate to make things better.

Organize recycling in your town. Two fathers and their children, out of their concern for the environment and their awareness of the enormous waste of recyclable materials, went door-to-door in their neighborhood about this issue. This lead to a neighborhood recycling center in one of their garages -- and eventually to a center that served the whole town.

You may be wondering what all this has to do with peace education and the prevention of nuclear war?

It is our experience that these kinds of attitudes and habits laid down at an early age establish a relationship with the earth, with the preciousness of life, and with the mystery of creation that can be a touchstone throughout the rest of one's life. If you love the earth in this way, it is very hard to unconsciously drop a 7-Up can in the woods, to throw away materials that could be shared or reused, or to justify the use of nuclear weapons that could destroy masses of humanity, civilization as we know it, and totally upset the ecological balance that sustains life on earth.

Love of nature has everything to do with the prevention of nuclear war and the building of a peaceful world. There is a great deal that parents can do to support and strengthen this natural awareness in children.

ACTIONS THAT PARENTS AND CHILDREN CAN TAKE

> "Nothing is more powerful than an individual acting out of his own conscience, thus helping to bring the collective conscience to life."
> --Norman Cousins

All that we have written so far -- peace-making within the family, peace-making beyond the family, and care of the environment -- are ways that families can act to secure a more peaceful world for all, beginning right at home.

Some families will want to go beyond these areas to more explicit social action. This action could be taken by the adults or by the adults and children together.

When adults decide to actively work for peace, they are demonstrating to their children that active participation in the democratic process is both important and possible. Many children and young people have expressed more feeling of safety and trust that things will work out when they are aware that their parents and other adults are actively taking a stand for peace.

One little boy who was taken by his parents to meet the Buddhist monks who were doing a peace walk across the country said, "I know there won't be a war now, I have seen the walkers." Another young boy of 8 expressed absolute confidence that there would not be a nuclear war because his father was working to prevent it. A young woman in her early 20's said to her mother as the latter was going out the door to a peace meeting, "I'm glad you are doing this, Mom." This same mother and daughter promised to talk to each other whenever they get scared about the bomb.

Being afraid of nuclear war and not seeing your parents and other significant adults talking about their concerns or acting to prevent it is both terrifying and deeply confusing to children.

For some families, not all, it may be right for both parents and children to engage in social action for peace.

Here are a few suggestions:

Bring this issue up with your family. Encourage your family to talk about it, perhaps at a family meeting. Ask your kids what they would do if they were in charge of the world. What would they change? What would they keep the same? If they could talk to the heads of nations, what would they say to them? What kind of a future do they want for the world?

Listen to what they say. Children have a way of cutting through a lot of barriers we set to remain inactive. Write down what they say, make a record of the family's vision of the future. Help them find manageable ways to express and act on this vision. Perhaps there is something they could do in school, or a letter to the president, or to their congressperson.

Find out who the family's peace heroes and heroines are. Let your children know about individuals, famous or unknown, who are working for peace and for a safe environment. Help them find models -- people who are taking a stand for what they believe. Read about them. Have their pictures in your home.

Find your own kind of action for peace, one that really fits with you and your family. It will look very different for different families. For some, it will be more traditional "social action." For example:

Support a political candidate.
Circulate a peace petition in your neighborhood.
Write as a family to the President or congressperson about an upcoming vote. Call the White House. See if your children want to call.
Raise the issue of action for peace in your religious community.
Get together with other families who want to be informed and involved in peace-making.
Raise money for a peace group by organizing a neighborhood yard sale.
Skip a dinner, and send money to a group that fights hunger, such as Oxfam.

Other less traditional ideas

There are many examples of people who have found unique and very creative outlets to express their views on the issue of nuclear war and the movement for peace.

One man, who had little extra time because of a heavy work schedule, lived by a train track, hung a huge peace banner out his window in a place where many passengers would see it every day. An artist, who had never been politically active before, was deeply concerned about the threat of nuclear war and struggled to find a way she could contribute to peace. Finally she began to make peace postcards and paintings of landscapes with quotations from leading anti-nuclear activists on them. A mother read an article that moved her to action; she xeroxed it and sent it to ten other mothers. All this is social action. What is your way? What is your family's way? See the pamphlet, "What Shall We Tell the Children" pp.12-16, for ideas of what kids can do.

Local Action

Along with opportunities to express your feelings about peace on the national or international scale, many ways to contribute to a peaceful future exist right in your own town. These actions on a local sphere are often overlooked, but are equally important.

Examples:

Find out about your town's plan for evacuation in case of nuclear war.
Go to your school committee to discuss peace education for your children.
Find out where there is prejudice and discrimination within your own town or city. What can you or your family do about it?
Is there a park or vacant lot that your family could clean up together?
Are there people who are hungry and lonely in your neighborhood? Are there ways to reach out to them?

Don't forget the local actions which contribute to a peaceful future.

In Conclusion

Find an action which is right for you and your family. Do it, and then look around to see what you want to do next. Find something manageable which you can complete successfully, no matter how small. One of the ways we stop ourselves, besides not starting at all, is by taking on too much. Don't feel you have to do everything we have suggested. When we begin to act, even in a small way, the sense of powerlessness which paralyzes so many of us begins to disappear.

Any act for peace adds peace to the universe. Begin now.

Resources for Parents:

Dreikurs, Rudolf. Family Council: The Dreikurs Technique for Putting an End to War Between Parents and Children. Chicago: Henry Regnery, 1974.

Fisher, Roger & Ury, William, Getting to Yes: Negotiating Agreement Without Giving In. Penguin Books, 1983.

Gordon, Thomas, Parent Effectiveness Training. New York: Peter H. Wyden, Inc., 1970.

Judson, Stephanie, A Manual on Nonviolence and Children. Philadelphia: Friends Peace Committee, 1977.

McGinnis, James and Kathleen, Parenting for Peace and Justice, Maryknoll, NY: Orbis Books, 1981.

Prutzman, Priscilla, The Friendly Classroom for a Small Planet: A Handbook on Creative Approaches to Living and Problem Solving For Children. The Childrens Creative Response to Conflict Program (P.O. Box 271, Nyack, NY 10960).

"What About the Children?" Parents and Teachers for Social Responsibility, Moretown, VT.

"What Shall We Tell the Children?" Parenting in the Nuclear Age, 6501 Telegraph Ave., Oakland, CA 94609.

THE K-6 CLASSROOM: CONCEPTS OF PEACE

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CONCEPTS OF PEACE

Children have vivid and detailed concepts of war and conflict, fed from all sides by violent and sensationalized depictions of reality. By contrast, children's concepts of peace are pale, passive, cliche-ridden and defined more by the absence of action and excitement than by the presence of anything of real interest. Peace, we might infer from children's thoughts about it, is okay...but basically boring.

We must help children examine their notions of peace, help them build a richer, more complete concept of peace as a dynamic entity in its own right. We strongly believe that peace is exciting; peace is creative; peace is personal and social engagement which embraces action, accomplishment, power, joy, and human connectedness. It is essential that we provide opportunities for children to discover these active qualities of peace, thereby giving them a positive force to identify and work with.

It is not only what we teach but also the way we teach it that provides these opportunities. Developing a concept of peace involves experiential learning, reflection upon experiences, and critical thinking about conventional models of what peace means. Jean Piaget writes that after the age of seven or eight children are ready to understand another's point of view, to place themselves in "another person's shoes," and to grow in cooperation skills, but that this is an active process which develops through social interaction and activity, and not through passive, didactic instruction. The Children's Creative Response to Conflict Program, which has been working with young people for thirteen years, points out that "children learn openness, sharing, positive self-concepts and cooperation not by being told about them but by becoming part of a community in which these attributes are the norm." (The Friendly Classroom for a Small Planet, Avery Publishing, p.5.)

ACTIVITIES OF DEFINITION

This sequence of activities emphasizes opportunities for young people to contact their own experiences of peace in formulating a definition. Next will be opportunities to expand their concepts of peace through directed activities which focus on action and cooperative effort. Children will approach concepts of peace through a variety of projects which call on affective as well as cognitive skills, and which require sensitive structuring and guidance by the teacher.

It cannot be emphasized too strongly that the primary goal of these activities is to help children expand beyond bland, passive notions of peace into dynamic, action-based, exciting concepts which will empower them as they engage in the world. The teacher should continually provide explicit verbal affirmation of this re-definition of peace as it emerges through these activities. Consider a well-placed question or comment in a discussion: "You felt peace when you baby-sat for your cousin; that's right, doing something helpful is a good way to experience peace"; or, "Did you feel strong and powerful when you hiked up that mountain? Working hard and feeling good about it is a powerful way to feel peace." Or, "Yes, singing together for the chorus performance is a way to experience peace by working cooperatively." Such verbal affirmations will help children realize that peace is active and powerful. The teacher's awareness and communication of these expanded concepts of peace will become the context in which the children can also arrive at this awareness.

The activities in this chapter help students weave back and forth between experiencing peace, contacting the peacemaker inside them, and actively working toward a personal definition of peace.

Activity 1: What Peace Feels Like to Me

This activity is designed to encourage your students to experience personally their own sense of what peace is, and to begin to share this sense with other people. It should be emphasized to your students that they will be continually drawing upon their experience of peace as this unit progresses, and that as a group and as individuals their conception of peace may change or grow the more that they think about it. This first exercise, however, is designed to capture their current thinking about peace, without consideration of future goals or possibilities of other kinds of peace.

1. Ask your students to remember a time when they felt peace. What were they doing? Playing a game? Making something with their friends? Were they outside? With people in their family? Have them picture the details of the scene as if it were a snapshot -- the setting, the colors, exactly what their bodies were doing and feeling, etc. Encourage them to imagine as clear a picture of this time of peace as they can.

2. Then have them draw a picture of the scene they imagined, including all the vivid detail. They might draw several scenes if they wish.

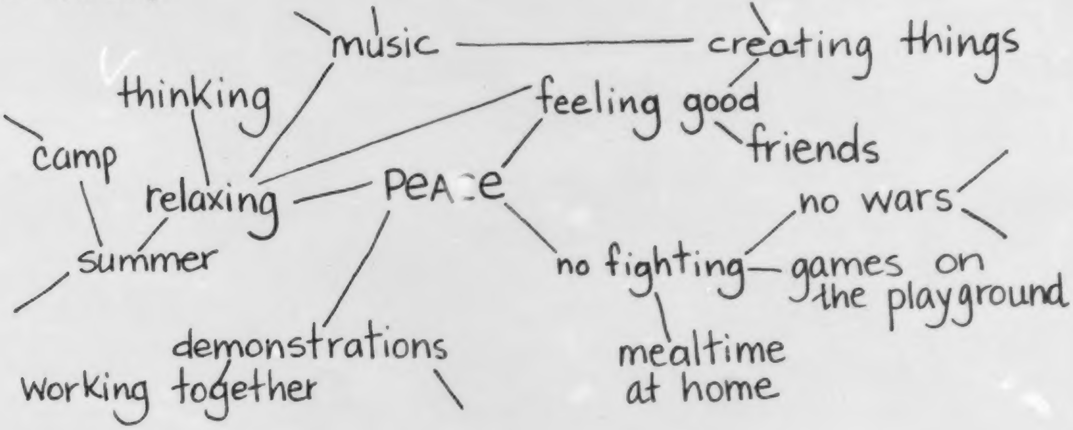
3. Bring all the students into a circle to share their drawings and tell about their times of feeling peace. Leave open the option of saying "I pass." Discuss the different types of peace people have felt, drawn and shared.

Activity 2: Brainstorm

This activity is designed to allow students to explore their own associations and concepts of peace with those of war and violence. They will also be able to contrast and compare their notions with those of other students and perhaps begin to experience that their pre-conceived notions of what peace is are limited and incomplete. It is important that students be allowed to share whatever associations they have with peace and violence without fear of judgment.

1. Provide space for recording two long lists. First, as a class brainstorm a list of the words they have heard in connection with peace. This means writing down each contribution without evaluation. Next in a separate area record a list of all the images and words that come to mind which relate to war or violence. Note the mood of the group during each of the two halves of this activity: turned off? keyed up? anxious? Ask how it felt to make the second list of words and listen without judgement to the response.

2. An alternate way to record the responses is by using a "web chart," in which words the children associate with peace are written around the central word and connected visually to it or to each other as they come up (see the illustration below). This method of recording word associations is more dynamic than a simple list, as it can show the connections among the various concepts which arise in the course of the brainstorming.



3. Now give the group a chance to stand back and think critically about the words assembled on both sides. Suggested discussion questions: Are the words representing excitement and activity mostly under the heading of "violence?" Are most of the peace words relating to quiet, harmony, stillness? Does peace mean "peace and quiet" or can peace be active and exciting? Has anyone ever told you that peace will never work? What do you think this means? Also, clarify vocabulary that may not be familiar such as "tranquil" or "pacifist."

4. Finally, ask the group to return to the first list and see if they have anything to add to peace words. If time allows, break into small groups to revise and amplify this list.

Activity 3: A Musical Conversation

In this activity, students are urged to consider an active definition of peace, and to experience peace as the result of effort and cooperation. Further, this exercise may help students examine and re-evaluate the idea that peace is synonomous with "peace and quiet."

1. Assemble eight rhythm instruments. Ask five students to come forward and choose an instrument. Indicate a signal you will use to mean "begin" and another signal for "silence."

2. Tell the group that they will first illustrate the opposite of peace in the way they play their instruments together and then will show what peace means. They may not touch each other or harm the instruments. Give the signal for them to play so that their music illustrates "the opposite of peace," and then when the noise is deafening, signal silence.

3. Now ask them to play together in a way that shows peace. For "peace", give them an initial span of time, and then signal them to stop and reflect on how they're doing. Let them have repeated tries until they feel they have succeeded in illustrating peace in their own terms.

4. Next, allow another group to try the same problems. You can increase the number of participants.

5. Discuss: What have you found out about peace? Does peace have to be quiet? Can you be active and still have peace?

Activity 4: Dynamic Peace

In this activity, students are encouraged to expand their definition of peace by establishing a connection between peace and exciting, challenging activities.

1. Have the children list all the exciting, thrilling, fun things to do that they can think of. (Examples: a snowball fight; climbing a mountain; a birthday party; a roller coaster ride.)

2. Discuss each item on the list, asking the questions: What things about this activity are peaceful? What things about it are not peaceful? How could this activity be done in a way that is even more peaceful? (For instance, a roller coaster ride, scary as it may be, is peaceful if we consider that it can be done with an older friend whom we trust to give us support; that it can make us feel proud and strong in learning to master our fears; that it can be a safe way to push ourselves to the limit of our "thrill" experience; and that it can be a part of a pleasureable, relaxed vacation time which provides fun and enhanced well-being. In other words, peace can also be the safe context for taking risks, learning about our powers and limits, and achieving mastery over our fears.)

Activity 5: Drawing Dynamic Peace

In this activity, students may solidify the connection between peace and exciting, challenging experiences by working cooperatively on drawing their images of people being actively peaceful. Through this, they will not only have a more concrete sense of what these actively peaceful activities are, but will also have the experience of working together in a cooperative group.

1. Supply small groups of four with large paper and drawing supplies. Tell them that they will be creating one large scene with as many people as they can fit on the paper doing active peaceful activities. Thus, the experience of working cooperatively on a drawing becomes in itself an experience of peace.

2. Have the group first discuss the things they want to show, and who wants to draw them. Ask them to determine the things they want to have in the background -- the natural objects or buildings or other man-made things that would need to be in the picture. Decide first on the placement of mountains, lakes, houses, etc. before drawing the figures so everyone in the group has one congruent landscape to work on.

3. When they are finished, ask them to put a title on their drawing and have everyone in the group sign their name to the group picture.

Activity 6: The Many Faces of Peace

In this activity, students are challenged to broaden their concept of peace through imaginative exploration of many ways to think about peace. They will be presented with a series of questions which can be answered many different ways as if writing a poem.

1. Begin by offering some warm-up questions to introduce and reinforce the idea that there is no one correct answer and to get their imagination whetted: What color is happiness? What kind of animal is cooperation? What form of water is anger?

2. When they have the idea, move on to questions about peace. The questions can be presented on a sheet to be filled in, answered in small groups working cooperatively, or brainstormed out loud with the whole class to experience together the diversity of responses.

3. The following questions can get you started: What color is peace? What kind of weather is it? What animal? What size? What sound? What taste? What holiday? What form of transportation? What aspect of nature? What form of water? You may also encourage students to come up with their own questions about peace for the rest of the class to answer.

4. A bulletin board display or mural can be assembled with the various poetic associations to peace, each one illustrated by the student who wrote it, and all of them grouped under the title "The Many Faces of Peace." Or, the examples can be made into a book and copies made for each student, the parents, and other members of the school community.

Activity 7: Poem Writing

In this activity students will use their imagination to explore some of the many facets of peace through writing poetry.

Writing poetry may connect each person more fully with their own personal sense of peace, and students may be challenged to broaden their concept of peace by creating poetry that expresses their concept.

1. Here are some ways to encourage poetry writing about peace:

   Red is like peace because____________________________________.
   Brown is like peace because__________________________________.
   Green is like peace because__________________________________.

2. Select aspects of Activity 6, "The Many Faces of Peace," and take them further. For instance:

   A rainstorm is like peace_____________________________.
   A waterfall is like peace_____________________________.
   A river is like peace_________________________________.

   Or, use the format "Peace is like _____ because_____ ."

   For instance:

   Peace is like a rainbow hanging in the sky one minute
   and then evaporating.
   It's still there but it's invisible.

If you have other favorite ways of helping children write poetry, we urge you to adapt them to the subject of peace; and send in both your suggestions and examples of the results to ESR to be included in the next edition of this Guide.

Activity 8: Remembering Times of Peace

In this activity, many aspects of peace are explored. Students are encouraged to connect with peace as they experience it in their everyday life, and to notice that peace can be an ongoing and active process. Further, they will have an opportunity to connect cooperating and play with peaceful experiences.

1. Start a tradition that students close each day by gathering in a circle and reflecting back on a time during the day when they felt peace within themselves and peace as members of a cooperative group. If they like, some can share their moments out loud, but the important thing is that each person has a chance to identify these times of peace.

2. After a period of time you may want to add additional questions such as "Think back on a time of conflict during the day," "Notice the times of the day when it was hard for you to work something out with another

person," "Think how you can use these problem times as an opportunity to grow;" as well as positive experiences such as, "Think back on a time when you worked together in a peaceful way. How did that feel?"

Activity 9: Contacting the Peacemaker Within You

Use this activity to help students explore the connection between peace and their everyday life, and to encourage them to expand their concept of peace to include such activities as making friends, playing sports, and being creative.

1. Tell students you will be asking them to remember positive things they have done such as making a new friend. At each question they are to write down a word or a picture so that they won't forget their answer. They won't be asked to share what they write with the class later if they don't want to. Their list can remain private.

2. As you read this list allow about a minute between each item. Usually as the activity progresses, interest increases. Decide ahead of time which items to use and how many you feel will be best for the level of your group, such as only five questions or as many as fifteen. Try the following questions, or add your own:

   -- Remember a time you made a new friend. (Use this as an example, talking them through the procedure: "Remember the time. Now write down your friend's name or first initial so you won't forget what you thought of.")
   -- Remember a time you worked hard on a project or a sport.
   -- Remember a time you understood what someone else was thinking or feeling. (Related items: a time you understood a problem between people; a time you helped someone understand their own feelings.)
   -- Remember a time you were creative.
   -- Remember a time you were patient.
   -- Remember a time when you disagreed with someone and were able to work it out.
   -- Remember a time when you told someone something you liked about them.
   -- Remember a time when you were proud of yourself.
   -- Remember a time when you forgave someone.
   -- Remember a time you cooperated with someone to get something done.
   -- Remember a time you got angry without hitting anyone.
   -- Remember a time you were able to change your mind and were glad that you did. (Related items: a time you listened to your own sense of what to do; a time you made a wise decision.)
   -- Remember a time you felt excited and happy.
   -- Remember a time you made someone laugh and feel better.

3. Have the children look back over the times they remembered and choose two or three that really stand out for them. Have them make a picture or a cartoon of these. Again, this can be a private experience, or children who wish to can share their drawings with the group.

4. Discuss: What was this activity like for you? How are each of these positive things you did ways of experiencing or creating peace?

Activity 10: "It Isn't Fair!"

The purpose of this activity (as well as the one which follows, "If I Were In Charge") is to introduce children to the idea of peace as the presence of social justice. They will articulate their perceptions of what is not "fair" and ways unfairness could be corrected, and then formalize their understanding through the creation of a cooperatively produced book.

1. Hold a circle discussion in which children are invited to share statements of things they think are unfair -- e.g., "It isn't fair when Jane talks to me and I'm the one who gets in trouble for talking"; "It isn't fair when I get a smaller serving of dessert than everyone else"; etc. Encourage them to share as long a list of specific, personal examples as they can. Write down all contributions on a list posted for all to see.

2. At some point, the children will probably mention something unfair in the social world rather than exclusively in their personal experience -- e.g., "It isn't fair when poor people don't have any money"; "It isn't fair that my uncle doesn't have a job"; etc. If this doesn't happen, gently guide their attention to social issues by such questions as "Can you think of something that doesn't seem fair for black people? For women? For people who live in (name of a place they are familiar with whose residents are protesting a local inequity)? How about something unfair in the story we read this morning? Something unfair you've seen on TV?" etc. Help the children extend their list to include as many examples of broader social unfairness as they can think of.

3. As a homework assignment, have the children "interview" adult friends and family members about what they think is unfair, and bring in the responses to add to the list. (This will not only extend the list of examples to include responses from a wider range of people, it may also help to carry your discussions of injustice into the children's homes.)

4. Make a book entitled "It isn't fair" in which each page is one of the examples on the list illustrated by a student. Each student can do several pages; the completed pages are then combined into a book. (During this stage of the activity, you might want to read aloud to the class That Makes Me Mad! by Stephen Kroll, a picture book similar in format to the book your class is making.)

5. After their book is complete, read it aloud to the class, sharing the illustrations and again discussing the examples. They may also wish to share the book with other classes. This is an important step, bringing closure to the airing of their perceptions of unfairness. It is only when they are satisfied that their feelings have been acknowledged that they should go on to the next activity.

Activity 11: "If I Were In Charge"

1. Using the book "It isn't Fair!" that your students created in the preceeding activity, hold a group discussion around the question, "If you were in charge, what would you do to make these things fair?" Taking the

examples one at a time, encourage the students to brainstorm creative remedies for the injustices. Help them go beyond the obvious, reality-based and superficial solutions to more carefully thought through, detailed and imaginative ones. For example, in response to "It isn't fair when I get the smallest serving of dessert," the class might come up with "If I were in charge, every town would have a person in charge of serving desserts fairly. They would be specially trained in college and have to be elected to the job. If they gave some people more than others, they wouldn't get elected again. Every day at mealtime they would go around to the houses and serve the desserts." With the more serious social issues, you will want to guide the discussion so that the suggestions aren't silly, pointing out to the children that these are important problems many adults are working hard to solve. Nevertheless, allow them to explore fanciful possibilities and come up with creative remedies. The goal, after all, is not for the children actually to cure the social ills, but rather to become aware of them as problems which need solutions and to think freely and imaginatively about what they would like to do.

2. Again have the children write and illustrate their "If I were in charge" statements on individual book pages. Each of these new pages should then be bound into the "It isn't fair" book following the injustice it goes with, so that the final book balances each "It isn't fair" statement with an "If I were in charge" solution to that problem.

3. Make a new cover for the book, changing the title to If I Were in Charge. Read it aloud again, sharing the pictures and discussing the ideas.

4. Throughout this activity, reiterate to the class that they are exploring another aspect of peace -- that peace is also being aware of things that aren't fair and doing something to make things better.

5. The next time someone in the class is heard to say "That isn't fair," let the group consider the nature of the injustice and come up with a way to solve the difficulty which satisfies the people involved.

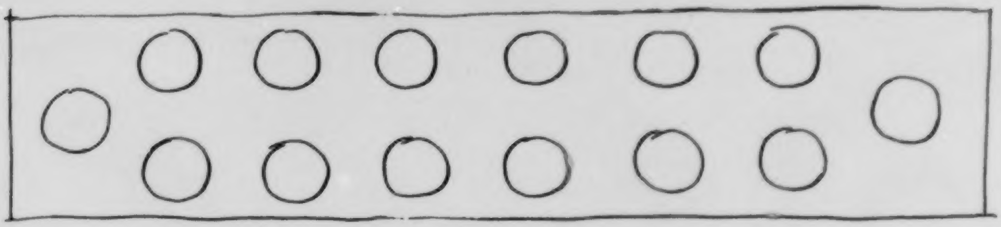
6. Role-play real or imagined situations of injustice, first to demonstrate the unfairness and then to show a solution.

Activity 12: Circles of Life

In this activity students will be able to explore on a personal basis what is important to them in the world, and then have a chance to connect their own important personal issues with those of their classmates. They will develop a stronger sense of their own self-worth by being encouraged to elaborate on a specific part of life that they love, and they will also have a chance to explore the inter-connectedness of all life as they share and connect with their classmates.

1. Obtain a long roll of white paper at least 36" wide. Choose a location for the activity: everyone working on the floor, or on large tables, or on desks pushed together. Depending on your class size and your space, decide whether to use one long sheet of paper or whether to use two or

three sheets. Participants will work around the perimeter of the paper. Using the lid of a pot, trace a circle for each class member (see the illustration below). Leave space between each circle so that everyone has plenty of elbow room. It's best to use a light marker or crayon, such as yellow or tan, so that the boundaries are not emphasized.



2. If you wish to place certain class members near others, label each circle ahead of time with the name of each person. Finally, distribute art materials so that they are in easy reach of everyone; one way is to give every pair a paper cup containing crayons and markers.

3. Ask everyone to draw within their circle what they love about being alive -- their favorite activities, people, places, anything that comes to mind as a "peak" experience.

4. Next, share the drawings by providing each person the opportunity to tell about one thing they drew.

5. Finally, direct attention to the unused space in between the circles. How can we connect our circles? Select an element of your drawing and find a way to share it with those near to you, to connect with others. (In one class a fourth grader had drawn a bass guitar. He then created a bridge of instruments to his friend's circle. Another class member extended a rope of leaves in her drawing to reach the circles near her.)

6. Walk around the circles to get a view from every vantage point. What does it mean to be part of a web of life? Ask also: Can you imagine people from other countries making drawings like this with each other? What do you think they might look like?

Activity 13: Whole World Collage

In this activity, students will have a chance to experience their connection with people and cultures from all over the world, and to explore how these connections affect their thinking about peace.

1. Assemble the necessary materials for making a collage, such as scissors, glue, construction paper, and old magazines such as National Geographic. Explain to students that each group will make a collage of people from different parts of the world.

2 After the collages are finished, meet as a group and discuss. Which are the activities that all people do? Are any activities unique to one

group? What do we share in common and what is different? Are there any differences that would prevent us from living in peace with others?

Activity 14: Interviews With Older People on Peace

This activity will encourage students to understand what peace means on a multi-generational level, and give them the chance to integrate other people's concepts of peace into their own. Before and after the interviewing, students may want to talk about what is hard about interviewing, especially about listening to people without stating judgements on what they are saying. You may want to discuss with them whether this kind of listening is a peacemaking skill.

1. Select the questions that you feel will work best for your class: Describe a time or place or activity which felt like peace. What does peace mean to you? What advice can you give people in settling their conflicts? What advice could you give world leaders about making peace? or any other questions you feel would be meaningful to your class. Prepare an interview form with the chosen questions that gives space to write down the name of the interviewer and the name of the person being interviewed. Clarify that students themselves should write the answers to the questions and not the person being interviewed.

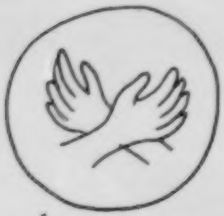
2. Let students divide into pairs and practice interviewing each other. Allow 15 minutes for each student. Then, ask students to take forms home and interview at least one person their parents' age and at least one person older than their parents. They can interview grandparents, neighbors, people at their church or synagogue.

3. When all interviews are completed, children should have the chance to share what they have found out. They might wish to clip the interview forms together and create a small booklet. They can also add another sheet of paper on which they tell which answers they like best and why. These booklets can be decorated with a cover. They might also be passed around in reading groups, shared with other classes, or posted on a bulletin board display.

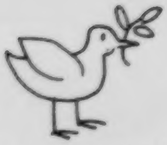
Activity 15: Peace Symbols

This activity offers multi-cultural and international interpretations of what peace means, and allows students an opportunity to explore what is important to other people about peace. They may also learn more about their own concepts of peace through seeing which symbols of peace are meaningful to others.

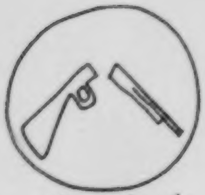
1. Have the children make a collection of all the symbols they can which relate in any way to peace. Brainstorming, library research, and asking parents and other people outside the class are some ways to begin to gather examples of peace symbols. As they are brought in, they might be displayed on a bulletin board for all to see. (On the next page are some examples you might use to start you off.)



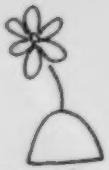
American Sign Language



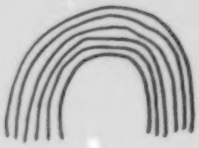
Dove with olive branch



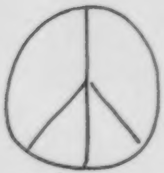
War Resistor's broken rifle



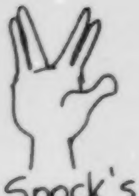
Italian Peace symbol



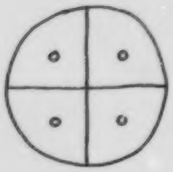
Rainbow



60's peace sign



Mr. Spock's hand signal (Star Trek)



Native American Earth Sign

2. Discuss the peace symbols. Let the children share what they may have learned about the origins and meanings of the symbols. Let them share also their personal reactions about them: "Which do you respond to most strongly? Which most reflects the way peace feels to you?"

3. Have the children design their own peace symbols. You might wish to have them reflect back on their own personal times of peace, visualizing clearly the details of the situation, and then using some of the elements in their remembered times of peace in creating their personal peace symbols. Share and display the designs.

Activity 16: Using the Personal Peace Symbols

In this activity, students will take the personal peace symbols designed in Activity 15, above, and use them to decorate something permanent and useful.

1. Make a "peace quilt" by making a paper pattern of each design and then transferring it to cloth. Cut out the parts of the design (young children will need help with scissors) and assemble them on quilt squares. Squares of felt work fine for a quilt which will be used as a wall hanging. They may be sewed in place, or glued, or ironed on using

"Stitch Witchery" tape which is commercially available. Volunteers from the community might be invited in to help with the sewing. The finished quilt should certainly be displayed for all to see, either in a public area of the school or the local library or municipal building.

2. Other ways of making the personal peace symbols into permanent decorations include creating peace flags or banners out of cloth; transferring the designs onto T-shirts using textile paints or permanent magic markers; putting them on buttons or stickers; transferring them to plastic plates (commercial kits are available for this); or using them as decorations on projects made in art or woodworking classes.

Activity 17: Peace and the Environment

This activity employs four picture books for children (each of which may be used alone if you prefer) to explore issues of peace and the environment around us. Briefly, the books deal with the following topics:

McCaffrey, Janet, The Swamp Witch. -- Fifinella the Swamp Witch has been careless with her environment using so many frogs and insects in her mischievous potions that the living creatures are in danger of extinction. A terrified mole helps her turn her attentions to creating potions which help people with their problems (and incidentally do not use the endangered species as ingredients) rather than the less-than-helpful magic she previously performed. In exchange for his profitable advice, the mole exacts from Fifinella the promise that she will never again hurt a swamp creature. The ecological balance of the swamp is restored and all live in harmony.

Hurd, Edith Thatcher and Clement Hurd, Wilson's World. -- More directly related to a child's view of actual reality, this is the story of Wilson who actually creates and empowers his own world, learning by his mistakes and changing his world when it becomes necessary.

Peet, Bill, The Wump World. -- The Wumps, who love the land, are invaded by the Pollutians, whose disregard for the environment threatens to destroy it.

Seuss, Dr., The Lorax. -- The world where the Truffula trees grow is a peaceful place until the greedy Onceler chops down all the trees and builds polluting factories in order to make a profitable new product from the tufts of the trees. The visionary Lorax observes and deplores the violence done to the environment; and the reader is left with the Lorax's haunting warning: "unless...".

1. Read any or all of the above books aloud to the children, having them think about the following questions as they listen to the stories: What was the world like originally? What happened to change that world? What would you do if you were a character in the story to make the world right? What parts of the story illustrate peace and what parts illustrate the absence of peace? What message do you think the author is trying to convey to us?

2. After reading and discussing the story (or stories) you have read on peace and the environment, you should have a discussion with the children about real environmental issues in our actual world. Questions to lead off with might include: What things in our environment do you especially enjoy or appreciate? In what ways are any of them in danger? What might we do to help this situation? What conditions in our world are similar to conditions in the stories? What was our world like "originally" -- i.e., before animals were endangered, or factories polluted the air and water, or forests were destroyed, or pollution was so prevalent? What happened to change things? What other problems might occur in our world? How can people solve the existing problems? How might they help prevent additional problems? What might we do to help contribute to peace in the environment? etc.

3. Follow this discussion with a an action project which addresses an issue raised in item 2. This project might be as simple as picking up litter in the neighborhood or as challenging as writing to the Canadian government in protest of the seal hunts. Helping children become involved in an action project gives them a sense of power in creating a more peaceful world.

ACTIVITIES WHICH ENCOURAGE COOPERATIVE BEHAVIOR

Children are not born violent or hostile; these are learned responses. Up to the age of seven or eight, children have trouble seeing events from another's perspective and grasping the motives behind rules. According to the studies of Jean Piaget, at about that age the individual is ready to move from what he calls "the morality of constraint" to the morality of cooperation. This transition depends upon whether the child has opportunities to practice cooperation and actively construct patterns of thought about these experiences. The following activities seek to give children such opportunities -- creating an atmosphere in which violence seems totally out of place and where constructive approaches are modeled.

Although these activities could be done simply for the content or end product they feature, the focus and rationale is really toward the cooperative group dynamics they encourage. Make this point explicit to the children so that your goals for them become their goals, too. Before beginning you might explain that:

1. The purpose of the activity is to learn how to work together better.

2. You -- the teacher -- will observe and evaluate them based on the ways in which they as a group include everybody's ideas; ways they practice fairness and make sure everyone gets equal chance to participate; ways they make others "feel good" by giving positive feedback; and in general ways they are "good sports."

3. You know they will run into difficulties as they try to cooperate (e.g. another child won't share, someone gets mad and leaves the group, etc.),

so you want them to keep track of these difficulties they encounter and what they choose to do to resolve the difficulty. (Having their frustrations acknowledged relieves tension and makes it much easier for children to "rise above" and even to accommodate to others' sabotaging behavior -- especially when they know you will give them public recognition for it!)

Make it clear that how well they cooperate is the important thing; whether or not the product of the activity is "good" is of very small concern.

Activity 18: A Make-Believe Rainstorm

This is a cooperative circle game for younger children in which they copy a leader to make the sounds of a rainstorm.

1. As the leader moves around the circle, he or she makes the following movements or sounds and the others imitate the movement: (1) Rubbing hands together; (2) Snapping fingers; (3) Slapping legs with hands; and, at the height of the storm, (4) stamping feet. Reverse the movements until the storm subsides.

2. Discuss with the children how it felt to be part of a group making a sound that one person alone could not have made. If there were children in the group who did not "follow the leader," gently confront them with this fact and help them articulate why (they like the attention of being different, they didn't feel cooperative today, "just felt like it," etc.). Try not to be judgmental but rather neutral and interested. Then suggest that the group try the activity again and that everyone see what it feels like to work with the group. It should not require more than two tries for the group to get a good "rainstorm" going.

3. When carried out successfully, this is an impressive sound. The children will probably be surprised at the power of the "rainstorm" noise they can generate when they follow the leader attentively and work together. Discuss with them the way it feels to have the power to create such a wonderful sound. Explain to them that an important way people can experience peace is by joining with others to do something none of them could do alone.

Activity 19: Group Clay Sculpture

This activity will help encourage a community feeling in the classroom, and it can be a lot of fun as well. It may be useful to let the students know that it may be hard to work cooperatively without talking (as the activity requires) and to assure them that they will have a chance to talk about the experience afterwards. They should also be supported in the goal of working together rather than focussing on building the most beautiful sculpture.

1. Pass out a ball of play-dough or clay about the size of an apple. Tell the children they are going to make three shapes: a ball, a cube, and a snake. They can make them any size or way, but they have to use all of the play-dough or clay. Once they are finished, they will put all of the pieces together to make a group sculpture. Once everyone has made the

three shapes, tell them to wait. Place a large colored paper in the center of the table or floor as a background for the group sculpture.

2. Instruct the children that to make a group sculpture out of the balls, cubes and snakes, only one person at a time will place a shape on the sculpture. There is no talking. Tell them they will know when it is their turn because they will feel like they want to put one of the pieces on the sculpture. They can put any piece on in any order they prefer.

3. Once all the pieces are placed in the center, have everyone stand up and walk around the sculpture to look at it from many positions: eye level, from close to the floor, sitting, standing and stooping down. Have people pick their favorite part of the sculpture and explain what they like about it.

4. Have a group discussion about what it was like to be the first person to place a piece in, or the last. How did it feel to have someone put a piece where you wanted something different? What parts surprised you as the sculpture grew? How is it different from a sculpture you might have made working all alone or with only one or two other friends? Decide as a group what is to be done with the sculpture. Do people want to squash it, punch it down, take care of it by taking it down piece by piece? Or do they want to put it on display somewhere in the school with an explanation of how it was built?

5. The group sculpture idea may be applied to other media as well: collages, drawings or paintings, "human sculptures," writing sentences a word at a time or stories a sentence at a time, etc.

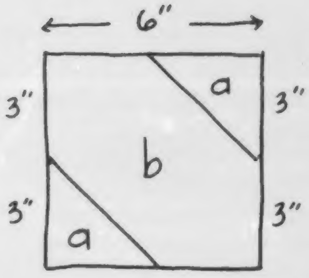
6. As in all the cooperative activities, be sure to emphasize that people joining together to work cooperatively to accomplish something none could do alone is an important way of experiencing peace.

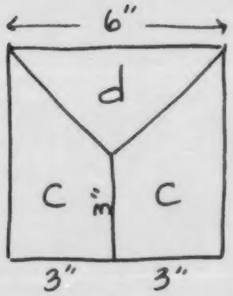
Activity 20: Cooperation Puzzle

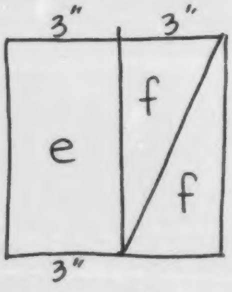
The following group activity encourages children to work together to solve a problem cooperatively, thereby experiencing peace as cooperative behavior. Furthermore, the exercise provides opportunities for them to discuss afterward the frustrations and the satisfactions in getting to their goal.

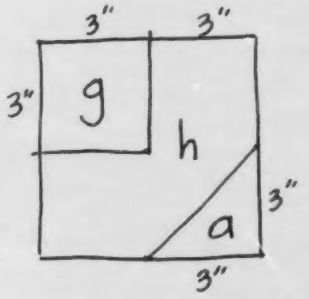
1. The teacher should prepare for the activity by making sets of five "puzzle squares" as diagrammed on the next page, using five 6" squares of construction paper or oak tag. You should make a set for each group of five children who will be participating in the activity.

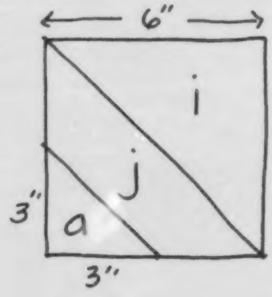
   The lines should be drawn so that when cut out, all pieces marked "a" will be of exactly the same size, all pieces marked "c" of the same size, and so on. By using multiples of 3 inches, several combinations will be possible that will enable participants to form one or two squares, but only one combination is possible that will form five 6" squares. After drawing the lines on the 6" squares and labeling them (in pencil only), cut each square as marked into smaller pieces to make the parts of the puzzle.











2. Mark each of five envelopes A, B, C, D, E. Distribute the pieces in the five envelopes as follows:

   Envelope A has pieces i, h, e
   Envelope B has pieces a, a, a, c
   Envelope C has pieces a, j
   Envelope D has pieces d, f
   Envelope E has pieces g, b, f, c

   Erase the penciled letter from each piece and write, instead, the appropriate envelope letter, as Envelope A, Envelope B, and so on. This will make it easy to return the pieces to the proper envelope for subsequent use.

3. Divide the children into groups of five children each, and give each child in the group a different envelope. (You will need to have prepared as many sets of five envelopes as there are groups of five doing the activity.) Before they open the envelopes, explain that each person has in their envelope pieces to a square. No one will be able to complete their square with just the pieces in their envelope. If they "cooperate" (i.e., give a piece to another person to help complete someone else's square), all five group members will be able to form squares. Result: five squares.

4. Explain the very important rules and make sure that they are understood:

   1. No one can point or ask for another person's puzzle piece.
   2. You may only give away pieces; you cannot grab someone else's piece.
   3. No talking!

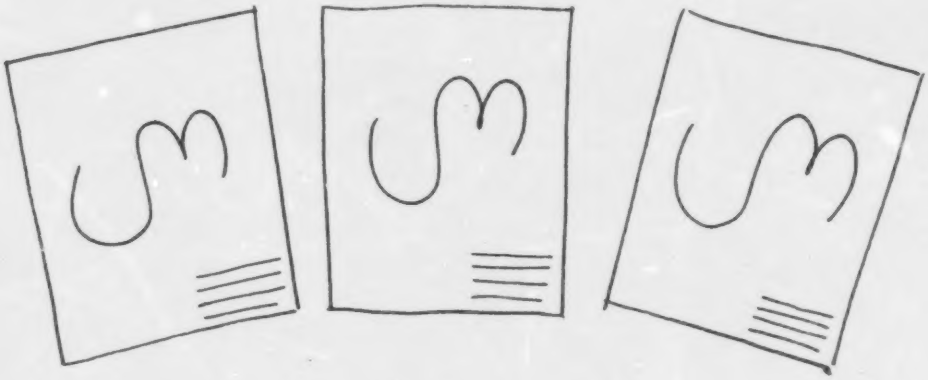
5. For K-3 students, use simpler puzzle designs or take five pre-school puzzles and separate them into five envelopes.

6. After the children have worked on the puzzles, successfully or unsuccessfully, bring them into a group to discuss the experience. How did it feel to need help from someone else but not be able to ask? How did it feel when you didn't get help? When you did get help? How did it feel to help someone else? Be sure you remind the children that cooperating in this way is part of what peace is all about.

Activity 21:"Squiggle Drawings"

1. Children are divided into groups of 4 or 5 to work as a cooperative group. You might let each child choose one or two friends to work with and then assign these pairs or trios to groups to insure they have the challenge of working with people who aren't their chosen friends. (Making this clear helps deflect the resistance to being in a group with a less desirable class member.)

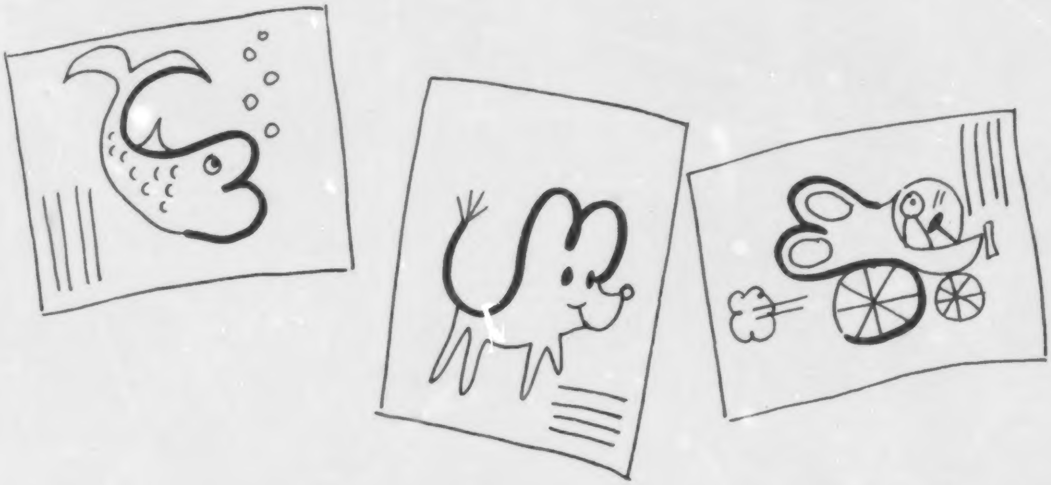
2. Give each group an identical sheet of large (18"x24" or bigger) drawing paper with a "squiggle" drawn on it in black felt pen. Also include a set of lines on which they will later write their names. At this point each group's paper is the same as all the others.



3. Each group goes to a separate area of the room so they can't overhear each other and brainstorms ideas for what the "squiggle" might be turned into. Encourage them to turn the paper in each of the four directions to look at. Go from group to group and help draw out their ideas. Ask if everyone is sharing ideas and encourage them to help draw out a more quiet group member; praise cooperative behavior you observe and model it wherever you can. Help each group add more details to their ideas for the squiggles. Instruct them to agree upon what they as a group want to turn their squiggle into.

4. When all groups have their ideas, distribute crayons to each group -- the same number of crayons as there are people in the group, a different color to each child. The children may use only the crayon they were given so that each color will represent the work of a single child. Instruct the children to write their names on the paper using their color crayon.

5. Next, each group adds to their squiggle to complete the picture they decided upon. The group decides what to draw where, and the actual drawing is done by the child whose crayon is the appropriate color. (It will be easy to see who does most of the drawing by the predominance of which child's color.) Each group will produce an entirely different drawing from identical squiggles.



6. After being encouraged to add final details and write a good title for their drawing, the groups come back together and share their drawings. All the children should be given the opportunity to comment on their group's drawing. (Be sure to exhaust the need to explain and comment on the drawings themselves before going on to the next step.)

7. Finally, the teacher reminds the class that the purpose of the activity was to work together as a cooperative group. How well did the groups do this? What can we tell from the colors of the drawings about sharing the task and whether everyone got a turn? Did anyone feel left out? Did someone in your group do something to help others? What difficulties arose and who did something to smooth out the difficulty? What made the task harder? What made it easier? Encourage children to acknowledge specific, helpful things others did. Give lavish praise for helpful behaviors. Positive reinforcement pays off! Once children realize that individual domination and even an esthetic product aren't what merit the positive feed-back, their cooperative behavior does increase.

8. Repeat the activity a week or so later -- with a different "squiggle" but the rest of the format of the activity the same -- to give the children an opportunity to build on what they've learned about cooperation.

9. As additional follow-up, let the children write stories based on the squiggle picture done by their group -- either as a cooperative group effort or individually, depending on whether or not you perceive a need for the group process to be balanced by a time for individual creativity.

Activity 22: Peace On Earth -- A Chinese Game

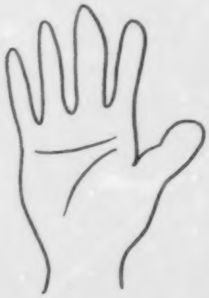
天太下平

In this activity, students will learn two versions of a traditional Chinese game whose name, written above, means "Peace on Earth." In the original version (From Shiu-Ying, Fung, Chinese Children's Games, NY: A.R.T.S. Inc., 1976), it is a game of competition whose object is to build up one's own arsenal of peace words, "bombs," and flag in order to then "destroy" the peace words, "bombs," and flag the opponent is attempting to accumulate. We have rewritten the game for this Guide so that it is a game of cooperation. In our version, the object of the game is to work together to eliminate the "bombs" on both sides so that both players may accumulate peace words and establish "Peace on Earth."

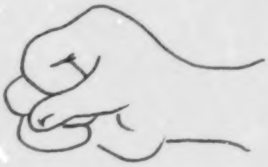
The activity has three parts. First, students will learn the original version of the game whose object is to destroy the enemy. After they have mastered the game, they will learn the second version in which there is no "enemy". Finally, they will compare the two experiences and explore how peace and cooperation are connected, as well as taking a look at ways other games they play are based on non-cooperative principles.

"Peace on Earth," Version I:

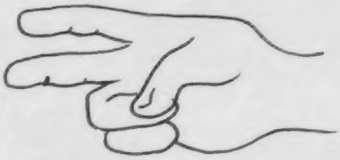
1. This is a blackboard game; it can also be done on paper or on the ground. To play this game you have to have two players. They will have to know how to "shoot" (a method to determine who goes first) the Chinese way. The Chinese method of "shooting" is known as "rock, scissors, and paper," and works as follows: Rock, scissors, and paper are each represented by a different hand position: rock, by a fist; scissors, by a fist with index and middle finger extended like a pair of open scissors; and paper by an open palm.



PAPER



ROCK

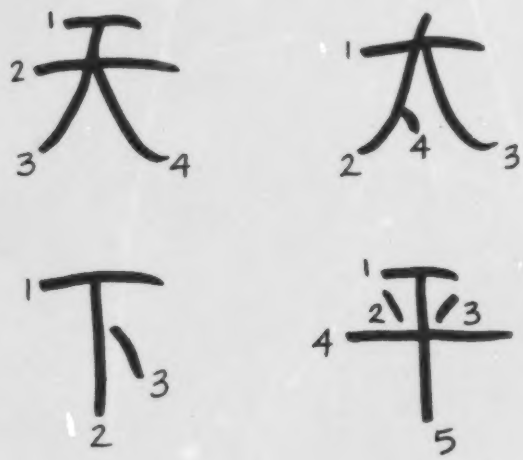


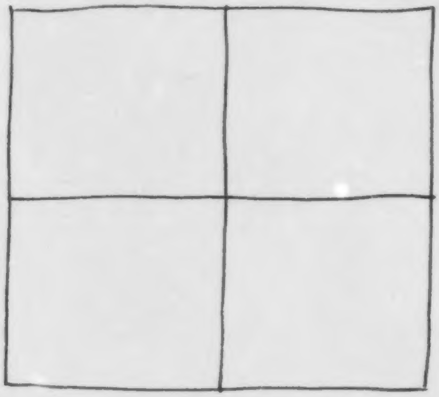
SCISSORS

To "shoot for it", each player makes a fist at shoulder level, and says "rock, scissors, paper." On the signal "paper," both players extend their arm quickly, showing one of the three hand positions. One of the two players wins according to the following rules:

-- rock beats scissors (by blunting them)
-- scissors beat paper (by cutting it)
-- paper beats rock (by wrapping it up)

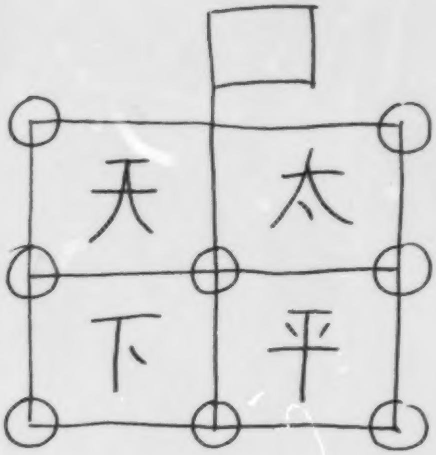
2. Players will also have to know how to write the Chinese characters which make up the name "Peace on Earth." The strokes of the words are numbered in the diagram below so that you can practice writing them.





3. Now the game is ready to start. First, each player must draw a square as big as there is room for, and then divide the square into four parts (as in the diagram above). The square will have a cross in the middle. Both players now "shoot". The one who wins gets the first stroke of the first word. He will write the first stroke of the word in the top left box of his square. The loser will not do anything. The goal for the first part of the game is to complete the four words stroke by stroke, by winning in "shooting". The one who wins will always write a stroke. When you complete the first word you will start the second word in the bottom left square. The third word starts in the top right square. The last word will be in the last square. After the first stroke is written, you will "shoot" again for the next, and so on.

4. When the player finishes the four words he will build bombs one at a time. The bombs are represented by circles drawn on the corners of the four little squares you have, except for the center top corner where you will draw a flag. Each bomb and flag is earned in the same way, by "shooting".



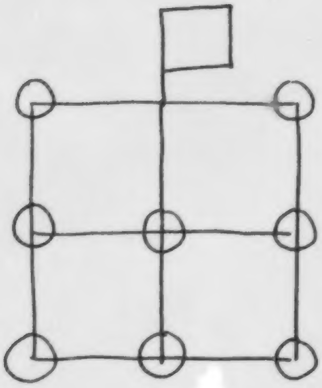
5. Now let's say that Player A has finished writing the words and has also finished his bombs and flag. When he wins again in shooting he will have the power to destroy one of the other player's words. To do so he will try to draw a straight line, starting from one of his bombs to any part of one of his opponent's words, without lifting his pencil or chalk as he does so. This motion is very quick and sharp; if it is done slowly it is considered cheating. The other player cannot do anything to stop him, but if the line breaks or misses the word, it does not destroy the word. The player must try again next time he wins at "shooting". The power to destroy can only be won when you have all your words written down, your bombs, and your flag. Even if one of your words is destroyed by the other player, you will still have the power to destroy when you have completed the bombs and flag. Each bomb can be used as many times as you want to destroy the other player's words, bombs and flag, until the bomb itself is destroyed by the opponent. The goal of this game is to destroy the other player's words, bombs, and flag; but you must do it in this order: first destroy the words, then the bombs, and last the flag. The first one to destroy all the things that the opponent has is the winner.

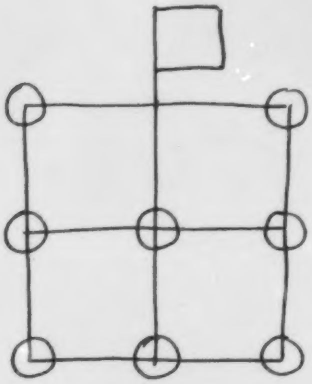
"Peace on Earth," Version II:

1. In our version, the two players must learn to "shoot" using the Chinese method described in step 1 of the original version above.

2. Both players must also learn to write the Chinese characters for "Peace on Earth" as described in step 2 of the original version above.

3. At the stage of actually beginning to play, step 3 above, our version deviates from the original. Each player starts off with a large square drawn on paper, the blackboard, or on the ground, divided into four equal parts. At the top center there is a flag, and at all the other corners, there are circles which represent bombs.

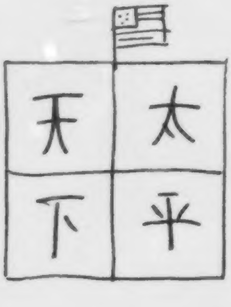


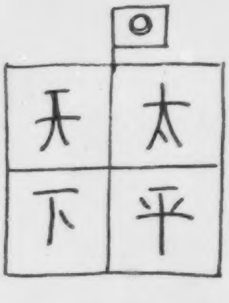


4. The two players begin the game via the "rock, scissors, paper" method, which is also used throughout the game to determine whose move it is. The winner each time gets to draw a single stroke of a character, proceeding from the upper left square downward to the lower left square and then from the upper right to lower right square. The goal for the first part of the game is to fill in all the characters.

5. When both players present the same hand position simultaneously, they each get to eliminate (erase or cross out) one of their own bombs. The game continues until both players have no more bombs, and each square is filled in with a completed character, so that they both read "Peace on Earth." (Note: This variation is designed so that bombs will be eliminated simultaneously. Sometimes the game will end when the last two bombs are eliminated. However, sometimes the bombs will be eliminated first, and then one player will finish his or her characters ahead of the other player. In this case, the game continues as before, with both players working together to complete the unfinished characters. The game does not end until all the characters on both sides are filled in. Both children win in the end.)

This is how both squares should look when completed:





6. The game can be made more interesting by making up a set of colorful national flags on index cards ahead of time. At the beginning of the game, players can draw a card at random from the set to see which country they will be playing for. The card can be placed above the player's square. The game can also be adapted for younger children by having them draw peace symbols (dove, olive branch) in the squares instead of Chinese characters.

Discussion of "Peace on Earth:"

After giving the children the opportunity to play both versions of the game, it is important to discuss their reactions to the experience. Rather than asking them which version they liked better, ask them to list the good points and the bad points of each. It is quite likely that they will find the original, competitive version more exciting. In this case, encourage them to reflect on why this is so. There is, after all, a kind of thrill built into the experience of competition, and children need to recognize it for what it is. Help them to see that competition in games is a "safe" way for people to feel this thrill, but that in real life, excess competition might result in pain or real harm to the competitors. Further, help them see that games of cooperation are a way for people to feel a different emotion, the sense of security and well-being which comes from the absense of threat and the feeling of camaraderie. This sense of well-being through being part of a cooperative team is one of the faces of peace.

Encourage children to make up other peace games, peace toys, and peace symbols; and encourage them to adapt other competitive games so that they become cooperative games.

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PEACEMAKING

This chapter on "Peacemaking" for Grades k-6 includes the areas of "Obstacles to Peace" and "Conflict Resolution." The first of these, "Obstacles to Peace," deals with the emotions of fear and anger and the attitudes of prejudice and stereotyping which interfere with children's capacities to establish peaceful relationships with others. The second area, "Conflict Resolution," includes awareness activities and skills which can be practiced in the classroom and which facilitate peaceful interactions among the children. These activities provide them with some peacemaking resources to use in other areas of their lives.

Of all the areas in this curriculum this is one in which the most prior research and curriculum development has been done. Rather than duplicate this outstanding work we have included a list of some of the best materials available. We have presented a brief set of activities for conflict resolution and bibliographies in both areas. We feel that more research needs to be done in relation to children's tendency to polarize values into good and evil and their images of enemies. Due to the time constraints of this project we have delayed placing materials in Perspectives until the next edition. We hope that you will help us by submitting ideas and suggestions.

OBSTACLES TO PEACE

ANGER AND FEAR

Both anger and fear are normal, healthy emotions. In and of themselves, they are not necessarily obstacles to peace. It is only when we do not understand or recognize them, or when we cannot find safe, appropriate ways to express them and deal with the situations which provoke them, that they can create serious conflicts within us and in our relationships with others.

It is important for children to understand that anger and fear are not inherently bad, that they are felt by children and adults alike. They need to recognize the legitimate occasions and avenues for the expression of anger and fear. They need to learn ways of coping with the elements in their experience which give rise to these emotions. These affective needs of young children have been well explored in recent years by students of child development, educators, curriculum developers, and psychologists. It is the rare school system which is not equipped with a variety of resources for classroom teachers as well as guidance personnel to help children learn to understand and manage their feelings in healthy, constructive ways.

It is not feasible for us at this time to attempt to summarize this material and adapt it to the goals of this book. Rather, we are providing the following list of books and curriculum resources recommended by our contributors. It is a starting point in the exploration of children's fear and anger as obstacles to peace. We hope to continue this exploration in the future -- with the participation of our readers -- so that this section of "Peacemaking" for Grades K-6 will be complete in the next edition of Perspectives.

RESOURCES ON COMMUNICATION SKILLS AND EXPRESSING EMOTIONS

Baily, Ronald, et al, Violence and Aggression. NY: Time-Life Books, 1976.

Bandura, Albert, Agression: A Social Learning Analysis. Englewood Cliffs, NJ: Prentice-Hall, 1973.

Canfield, Jack and Harold Wells, 100 Ways to Enhance Self-Concept in the Classroom. Englewood Cliffs, NJ: Prentice-Hall, 1976.

Chase, Larry, The Other Side of the Report Card. Santa Monica, CA: Goodyear, 1975.

Cole, Ann, Carolyn Haas, Elizabeth Heller, and Betty Weinberger, Children Are Children Are Children. Little Brown, & Co., 1978.

Fagen, Stanley A., et al, Teaching Children Self-Control. Columbus, OH: Chas. E. Merrill, 1975.

Hurt, Thomas, et al, Communication in the Classroom. Reading, MA: Addison Wesley, 1978.

Lieberman, Lynn Gail, Relaxation and Expressive Arts Programs in Education and Therapy. Brookline, Massachusetts, C 1978.

Rozman, Deborah, Meditation For Children. Millbrae, California: Celestial Arts, 1976.

Rozman, Deborah, Meditating with Children: The Art of Concentration and Centering. Boulder Creek, California: Univ. of the Trees Press, 1975.

Shutter, Robert, Understanding Misunderstandings: Exploring Interpersonal Communication. NY: Harper & Row, 1979.

Stanford, G. and Roark, A. Human Interaction in Education. Boston: Allyn and Bacon, Inc., 1974.

Stanford, Gene and Barbara, Learning Discussion Skills Through Games. NY: Citation Press, 1969.

Stone, Karen F. and Harold Q. Dillehurt, Self-Science: The Subject is Me. Santa Monica, CA: Goodyear, 1978.

PREJUDICE AND STEREOTYPING

Many children have negative conceptions of members of racial, ethnic, national and religious groups different from their own due to misinformation and lack of experience with them. Studies have shown that many children have well-developed stereotypes and prejudices by the time they reach school. A common feature of stereotyping is to attribute a rigid and unvarying set of physical and social characteristics to an entire group of people. When these generalized attributes are negative, then stereotyping becomes prejudice. By preventing us from seeing others as complex and unique individuals -- or even worse, by causing us to see others as undesirable or potentially unfriendly -- stereotyping and prejudice are serious obstacles to peace.

Multi-cultural education programs have been initiated in school systems throughout the country in an attempt to overcome stereotyping and prejudice by providing children with information, experience, understanding, and appreciation of groups other than their own.

RESOURCES ON PREJUDICE, STEREOTYPING AND MULTICULTURAL AWARENESS

Abruscato, Joe and Jack Hassard, The Earth People Activity Book. Santa Monica, CA: Goodyear, 1978.

Allport, Gordon, The Nature of Prejudice. NY:

Banks, James A., Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, 1975.

Barnes, Ellen, et al, What's the Difference? Teaching Positive Attitudes Toward People with Disabilities. Syracuse, NY: Human Policy Press, 1978.

Chase, Josephine and Linda Parth, Multicultural Spoken Here. Santa Monica, CA: Goodyear, 1976.

Cole, Ann, et al, Children Are Children Are Children. Boston: Little Brown, & Co., 1978.

Cortes, Carlos, "Global Perspectives and Multicultural Education" Global Perspectives: Education for a World in Change Vol. 1, No. 3 (series) 1980.

Fiarotta, Phyllis and Noel, The You and Me Heritage Tree: Ethnic Crafts for Children. NY: Workman, 1976.

Grant, Gloria G. Ed. In Praise of Diversity: Multicultural Classroom Applications. Omaha, Nebraska: Teacher Corps Center for Urban Education, University of Nebraska at Omaha, 3805 North 16th Street, Omaha, Nebraska 68110, 1977.

Hawley, Robert C., Value Exploration Through Role-Playing. NY: Hart, 1975.

Johnson, Laurie Olsen, Nonsexist Curricular Materials for Elementary Schools. Old Westbury, NY: Feminist Press, 1974.

McNeill, Schmidt, and Allen, Cultural Awareness for Young Children. The Learning Tree, 9998 Ferguson Road, Dallas, Texas 75228.

Rainbow Activities: 50 Multicultural/Human Relations Experiences. South El Monte, CA: Creative Teaching Press, 1977.

Shiman, David A., The Prejudice Book. NY: Anti-Defamation League of B'Nai B'rith, 1979.

Simon, Sidney B., et al, Values Clarification. NY: Hart, 1972.

UNICEF, 331 East 38th Street, New York, NY 10016 and 99 Bishop Allen Drive, Cambridge, MA 02139. (UNICEF has a number of materials available to aid in the teaching of other cultures. Materials are inexpensive (usually under $10.00), and often include slides and ditto material. One particular activity "Big World, Small World, My World" is designed for the upper elementary grades, and can be used (ditto and poster included) to help children understand the diversity of culture as well as the commonality of human needs. The activities are designed to allow students to use research skills in finding out specific information about the different continents. UNICEF also offers a "Games Around the World" resource packet, which includes games and instructions for playing from thirty different countries.)

Ziegler, Suzanne, "Maximizing the Potential for Multiculturalism in the Classroom", Education Canada Vol. 21, No. 2, 1981.

RESOURCES FOR OBTAINING PEN PALS

Peace is in our Hands: Student Letter Exchange, Waseca, MN 56993 (12 years and up)

World Pen Pals: University of Minnesota, Minneapolis, MN 55455
(12 years and up)

Caravan House, 132 E. 65th Street, New York, NY 10021 (age 6 and up)

International Youth Service, 20101, Turku, Finland

Pioneer Palace, International Club, Moscow (or Leningrad, Kiev, etc.)
U.S.S.R.

CONFLICT RESOLUTION

In the elementary grades, children are easily engaged in talking about conflicts and fights that occur among their own friends and classmates, and in their own families. The daily situations which they encounter and the circumstances and interactions which surround them contribute to their developing ideas, beliefs, and skills regarding conflicts. The relationship between personal and global conflict is an abstract one. For elementary school children, their concrete experience in the classroom is the material around which to start.

In his book, "Creative Conflict Resolution" (see the bibliography at the end of this section for the complete reference), William Kreidler aptly describes the teacher as "peacemaker": "It's part of the job. Perhaps you and I never thought of ourselves in quite that way, perhaps we're not even sure what it means, but conflicts occur in our classrooms and we are expected to respond to them and to restore peace." Our role as peacemaker, however, is far from limited to the restoration of order. In the long run, we must develop ways to help children actively become peacemakers themselves. It is to this larger goal that our "conflict resolution" activities must ultimately lead.

Conflict resolution can be simply defined as the creative response to conflict in the context of a supportive, caring community. Conflict in any endeavor involving more than one human being is almost certain to occur with predictable regularity. We resolve conflicts at some level, and with varying degrees of deliberateness and skill, when we make the simplest of decisions as well as when we conduct more formal arbitration between parties with divergent points of view. The goal of conflict resolution is a peaceful community, an atmosphere of warmth, caring and creativity. The peaceful community, built with energy that might otherwise be dissipated in conflict, provides a supportive atmosphere for productive and effective accomplishment. For a classroom to be a peaceful community, there are five qualities that must be present: cooperation, communication, tolerance, the constructive expression of feelings, and skills in conflict resolution.

Conflict resolution in the classroom is based on the following concepts:

1. Cooperation, respect and tolerance begin with self-knowledge and a feeling of self-worth.
2. Diversity among people is valued.

3. Conflict is both natural and inevitable.
4. Violence is never the only way of dealing with any conflict.
5. Acceptable methods for managing conflict need exploration in order to support responsible, rational decisions.
6. Schools need to support students in dealing with the reality of conflict and controversy in society.
7. A democracy requires thinking citizens who will not accept easy, ready-made answers to complex problems. It encourages constructive action based on knowledge, critical examination and social responsibility.
8. Human dignity and human rights are the foundation of a workable society.

In order to establish a harmonious classroom community it is important that we first help children to understand the nature of conflict. We must help them examine their behavior and attitudes to understand how they contribute to classroom conflict. It is also helpful to keep in mind that there are important and positive by-products of conflict: it can prevent stagnation; it can stimulate creative problem-solving; it can be the root of change, and it can be a part of a process of self-assessment. Rather than relying on the teacher as arbitrator, children can learn to take active roles in the resolution of their conflicts and can maintain an awareness of these positive effects.

As with the topics in the "Obstacles to Peace" section earlier in this chapter, our discussion here on classroom peacemaking skills is necessarily limited. There are a number of excellent books and curriculum guides available which address these issues of conflict resolution and community building in the classroom. They are listed in the bibliography at the end of this section, but among them we recommend the following five as especially thorough and practical (see the bibliography for complete references):

--Cortes, Carlos, Global Perspectives: Education for a World in Change.
--Judson, Stephanie, A Manual on Nonviolence and Children.
--Kreidler, William, Conflict Resolution: Over 200 Activities For a More Peaceful Classroom.
--Prutzman, Priscilla, et al, The Friendly Classroom For a Small Planet.
--Schmidt, Fran, Creative Conflict Solving for Kids.

The sampling of a dozen classroom activities which follows is based in substantial part on Kreidler's Creative Conflict Resolution and on the negotiation theory of Roger Fisher and William Ury (see Getting To Yes, complete reference given in the bibliography). The activities are self-contained rather than sequential, and teachers should feel free to select or modify them as they wish.

Activity 1: Reflective Listening

Among the familiar responses to heated (physical) conflict between children are: cooling off (separating the participants), which postpones the conflict but does little to resolve it, and mediation, in which each participant's point of view is heard, and an effort is made to seek a resolution. The latter (and preferable) method is enhanced by reflective, or "active," listening, which is a technique that affords the speaker the opportunity to affirm or correct the listener's perception of what has been said.

Reflective listening is a "perception clarifying device." It allows participants to identify more clearly what people think and feel about a conflict situation. Sometimes this is sufficient to resolve the conflict. At other times it may simply make it possible to state the conflict more clearly. This activity on reflective listening may be used in either an actual conflict or in a role-playing situation. The procedure can be a lengthy one!

1. Have children practice reflecting back what they hear others saying by the use of such phrases as "Sounds as though...", "In other words...", or "You are saying...". These phrases can be introduced in regular classroom discussions where children take turns sharing their ideas on a topic, especially where there is an affective component. Once these phrases are internalized, they can be applied in any dialogues or discussions where children are not in complete agreement.

2. When they paraphrase, they should be guided to try to reflect the emotional as well as the factual content. The following formula is useful for getting the knack of this: "(Sounds as though) you feel ______ because ______." If this formula seems stilted or unnatural, don't worry. You will find that participants will soon incorporate it and adapt it naturally to their own speech patterns.

Activity 2: Time Out

This is a variation of the "Reflective Listening" exercise, which helps children overcome their dependence on the mediator (teacher) to resolve conflicts. It also addresses the problem of time consumption.

1. When students have a conflict, whether it is a real one or one generated for purposes of the exercise, send them to a quiet spot in the classroom. Give them three minutes to work out the problem without adult assistance.
2. After three minutes, see if they have worked out a resolution. If not, proceed as if you were hearing about the conflict for the first time.

Activity 3: "Fight Fair"

Another approach to conflict resolution among students is the "Fight Fair Method." It provides older elementary students with a broad but effective framework for resolving differences. The rules for each participant are:

1. State the facts as calmly as possible. Refer only to the present situation, not to the past or future.
2. Express how you feel. Talk about your feelings without making negative remarks about the other person.
3. Find out what you can do about the situation. What solution will satisfy all the participants?

Activity 4: "Freeze" Role-Playing

Role-playing as a conflict resolution technique involves re-enacting a conflict situation to help students gain new understanding of their behavior.

1. Describe the imaginary conflict situation, giving time, place and background.
2. Have the players act out the conflict. If they get bogged down, help them along with leading questions. Keep it short.
3. "Freeze" the role-play at the point of climactic conflict. Ask the audience for suggestions of what could be done next. The players then incorporate one of these into the role play and complete it.
4. Always discuss the role play when it is finished. How could the conflict have been prevented? How did the characters feel in the situation? Was the solution portrayed a satisfactory one? What other solutions might have worked?

Before using role play as a technique for resolving actual conflicts it is important to give children some practice with hypothetical situations. These are less threatening than actual conflict situations. It is also often the case that younger children lack the maturity necessary to disassociate themselves from the roles they play, so the teacher should modify the activity as necessary.

Activity 5: Analysis Check List

1. Ask the class, "If you were a mediator or a problem-solver and you were going to help some of the kids in this class resolve a conflict, what would you need to know before you could resolve it?"
2. List all of the suggestions on the board. Discuss which ones are similar, which don't really supply useful information, and so on. Combine similar ones, and ask children to eliminate ones which don't seem useful, until you have a list of five or so.
3. Arrange the list in order of importance. Label the final list "What We Need to Know to Understand Conflicts." Explain that this list shows the kind of information you need to resolve a conflict.
4. Your checklist might look something like this:
   --Who's involved?
   --What did they do?
   --How did they do it?
   --What does A want? What does B want? What does each need?
   Older elementary students might consider an additional item:
   --Is this a personal conflict or a conflict of values?
5. Discuss the checklist, starting with such questions as: How would this information be helpful? Why might it be helpful to analyze a conflict in this way? etc.

Activity 6: Eyewitness

The purpose of this exercise is to help children understand that no two people have exactly the same perception of a situation.

1. You will need a microphone (real or pretend), and a picture which depicts a conflict which the children can understand.
2. Have the children examine the picture for 30 seconds. Then, with the microphone, ask a child to "tell the TV audience" what was happening in the picture. Interview several children.
3. Discuss the differences in different people's accounts. How do you account for the different interpretations of the picture? Which one is the truth? What things do we need to keep in mind in trying to find out the truth? How is this exercise like real life? etc.

Activity 7: Brainstorming

Developing new ideas is the crux of creative conflict resolution. It can also be the most challenging and rewarding aspect. There is nothing quite like the feeling that comes with getting a new idea that works. However, we tend to get stuck in two or three responses to a conflict, so much so that getting a fresh perspective and a new approach seems impossible at times. Because children tend to be more flexible in their thinking, they are less likely to reject unusual ideas, less likely to get stuck. The following activity will give students practice in creating alternatives, as well as providing ways of helping them understand the process of "ideation."

1. Explain that the goal of brainstorming is to develop as many ideas as possible, as quickly as possible. The two rules are: No judging, and write down all ideas as quickly as possible. Judgment comes later. Don't wait for completely original ideas. Combine, modify, and build on preceding ideas. Don't hold back, but write everything down. Push for quantity.
2. Place a familiar object -- any object: a brick, a feather, an aluminum pie tin, etc. -- in front of the children. Say that you aren't sure what to do with it. Suggest that the class try brainstorming ideas.
3. Write down all the ideas the children suggest. Add a few of your own if necessary. Keep the pace very quick, and remind children not to censor their ideas. Encourage "far out" and creative responses.
4. When the brainstorming is exhausted, explain that now we will start making judgements and looking for something that works. Discuss each idea with the class, combining and modifying in order to make the ideas "good" ones. Erase those on which the class cannot reach a consensus. When the list is narrowed down to three or four, try either to combine the remaining ideas, or to reach class agreement on the one best idea for the use of the object.
5. Discuss the experience of brainstorming, starting with such questions as: When might brainstorming be useful? How could you do it by yourself? How could you do it without pencil or paper? How is it helpful to defer judgement on ideas? etc.

Activity 8: "Hassle Lines"

This activity is a quick, energetic way to help children loosen up and to practice role-playing skills, and to get shy students to participate.

1. Have the children form two lines, with each student facing a partner. Everyone in one line is Person A, and everyone in the other line is Person B.
2. Give the group a conflict situation involving two people. Explain that each pair of partners will role-play the situation until you say "Freeze!," at which point they will stop moving and talking.
3. Let the "hassle-line" role play for a few minutes (it's better to have it too short than too long). Cry "Freeze!" At this point, you can continue the role play, reverse roles, discuss the results, or simply start a new one. Hassle lines are noisy and confusing, but kids love them.

Activity 9: Practicing "Peaceable" Behavior

In this activity, children role-play simple and familiar situations which often arise in the classroom, exploring the relative value of different behaviors.

1. For each of the following situations, have pairs of children act out first an "unpeaceful" way to respond, and then a "peaceable" way to respond. The situations involve one child telling another child such things as:
    --I don't want you to play.
    --I don't want your help.
    --You're not being fair.
    --You're bothering me.
2. If the class needs more direction, set these dialogues in the context of a familiar activity in their school day -- choosing teams for kickball, eating lunch in the cafeteria, constructing a project together, etc. You can offer any number and variety of situations with any degree of simplicity or complexity you feel is appropriate for your class.
3. Discuss the role-playing. Is it easier to be unpeaceful or peaceful? How are the results of the two approaches different? What makes being peaceful difficult? Why might it be worth the effort? etc.

Activity 10: "Manners"

This activity simply focuses children's awareness on some of the everyday courtesies which are often taken for granted or never made explicit to children.

1. Courtesy, at its best, conveys respect and consideration, and helps human interaction proceed more smoothly. If your class doesn't regularly use "please" and "thank you," "I'm sorry" and "excuse me," discuss their use and importance.
2. Role-play situations with and without these verbal courtesies.
3. Discuss why courtesy is important to the classroom community. What might be an unexpected benefit of using good manners? What might be an unexpected negative effect of not using them? How do kids feel when other kids are courteous? How do they feel when other kids are rude? How would they modify the adult rules of courtesy to work better for children? etc.

Activity 11: "Form a Line"

Cooperative games have come into their own. Recently people have discovered that games don't necessarily mean competing, and that people can play cooperatively rather than against each other. Cooperative games are great fun, and, as games, they need no other justification. They are, however, an excellent way to teach cooperation skills. A good cooperative game has three elements:

1. Everyone wins. No one is singled out as the loser.
2. No one sits on the sidelines. Everyone gets to play.
3. The group is challenged to work together.

Cooperative games needn't replace competitive games. Children can play cooperative games and still love baseball, soccer, etc.

1. This is a very basic cooperative activity. Start by having the class (or groups of five to ten) form a line. Then, without talking, have them make the shortest line they can. Then the longest.
2. Continue by having the students arrange themselves in a line from shortest person to tallest person. Again, do this all without talking.
3. Try some more challenging variations (soft talking permitted): a line in order of birthdays, or smallest feet to largest. The possibilities are almost endless.
4. Discuss the experience, starting with such questions as: Which were the easiest tasks? Which were most difficult? Why? What problems did you encounter? How did the "no talking" rule affect the way you worked in groups? How would being allowed to speak in a loud voice have changed things?
5. A number of other cooperative activities are described in detail in the K-6 chapter on "Concepts of Peace." As part of building peacemaking skills in your classroom, you may wish to try such additional activities as "A Make-Believe Rainstorm,"; "Group Clay Sculpture,"; "Squiggle Drawings,"; and "Peace on Earth, A Chinese Game."

Activity 12: Competition and Winning

When an event occurs at school which involves an unhealthy degree of competition, and where people are being hurt physically or emotionally, it is important to deal with the issue with the children.

1. Discuss as a group the nature of competition. When is it healthy and beneficial? What are positive outcomes of competition? When is it harmful? What are some of the dangers? When should winning be more important than the well-being of others? When is winning not important at all? Why do people consider winning so important? In what other ways could the needs associated with winning be met? When might losing be a good thing? etc.
2. Brainstorm a list of ways the children could deal with unhealthy competititve situations and with other children who try to win at the expense of others' well-being. Implement these ways wherever possible. Share the ideas with the rest of the school.

3. Follow up the discussion with such activities as making drawings and posters about alternatives to excess competition; making cartoon strips on healthy and unhealthy competition; writing stories about the topic; role-playing competitive situations; etc.

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PEACEMAKERS

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PEACEMAKERS

Many of the heroes and heroines paraded before children today seem to uphold power, violence and glamour as characteristics to emulate. In contrast to these models, "peacemakers" may at first seem to be an inoffensive but essentially bland and "boring" category of individuals. In this section we hope to convey the idea that being a peacemaker offers challenge, excitement and power as well. We shall look at peacemakers from the everyday world of home, school and community; from history and contemporary life; and from children's literature. By examining a variety of peacemakers in action, children can gain an understanding of the characteristics of a peacemaker and then be encouraged to recognize and develop these qualities in themselves and others around them.

Before we, as teachers, deal with peacemakers in the classroom, it is important to reach some clarity in our own thinking on this subject. We offer here some of our musings on the topic. As discussed in the Overview, we have found it useful to think in terms of five kinds of peacemakers: the peacekeeper, the negotiator, the social activist, the visionary, and the peacebuilder. Peacekeepers are those who protect our rights by enforcing the laws and rules we live by -- the teacher on recess duty, the corner police officer, the referee in a ball game, even a comic book hero such as Superman. Negotiators are those who help resolve conflicts by hearing both sides and bringing people to a point of common agreement -- a role children experience daily as parents, teachers, and even peers help them articulate and resolve their inevitable differences. Social activists are those who take a stand against social injustice and work in an organized way to bring about a more just and peaceful world. Visionaries are those who see the possibility of a more peaceful future -- writers, artists, musicians, philosophers -- and who can communicate this vision to others in a way that inspires and motivates. The final category, peacebuilders, is the one which probably has the greatest relevance to young children -- those people who live according to values of kindness, humaneness and social concern, who simply "do good things" on a small, everyday level as well as on a larger, public scale. The child who returns a lost wallet to its owner, or who befriends a new student, or who cooperates in a game of Monopoly, is a peacebuilder just as much as the firefighter who rescues someone from a blazing building.

As we explore the nature of peacemakers with young children, it is probably not necessary to constantly define the exact category or categories each one falls under. More important is that we help them see that peacemakers are more than individuals who stop interpersonal quarrels or mediate in conflicts between nations; they include those who take an active stand in any way to build a sense of community, harmony, cooperation and justice, who act in ways both small and large to make the world a better place.

The five categories of peacemakers include such a diverse group of people with such a variety of personality traits and skills that there can be no simple answer to the question "What is a peacemaker?" Rather than attempting to define the specific characteristics of peacemakers beforehand, we encourage teachers to allow children to develop their own definitions as they discover examples of peacemakers. The process of defining the term can be an ongoing, evolving activity which will ideally result in a deeper, more subtle and personalized understanding of what a peacemaker is.

INTRODUCTORY ACTIVITIES

Activity 1: Beginning a Definition of Peacemaker

The purpose of this introductory activity is to assess where children's thinking is and to generate ideas about what "peacemaker" means.

1. In a group discussion, announce to the children that you and they are going to come up with some ideas about peacemakers: what they are, what they do, and names of some people who are peacemakers. The following questions may be helpful in encouraging their thinking:

   What is a peacemaker? What does the word mean to you?
   What are peacemakers like? What are some words that describe them?
   What do they do? Can you give specific examples?
   How are _we_ peacemakers? And how are we _not_ peacemakers?
   Who do you know who is a real peacemaker? What have they done?
   When might it be helpful to have a peacemaker around?
   Who might that person be?
   When have _you_ done something to be a peacemaker?

2. Accept all responses and write each idea -- in an abbreviated version of the _child's own words_ -- on the board or on large newsprint pages so that everyone can see. (It helps to have another adult there to play "secretary" while you give your attention to facilitating the discussion.) Later, copy each of the comments on the bottom half of a 4"x6" or 5"x8" index card or piece of paper and after it write the name of the child who gave the response. Then have the children draw a picture above each comment to illustrate it.

3. Begin an ongoing "Peacemakers" display by posting the illustrated cards on a bulletin board or a large stretch of wall in the classroom or, preferably, in the corridor where others will see it.

4. You may also wish to start a scrapbook about peacemakers; as the items displayed on the "Peacemakers" bulletin board are replaced by new additions, old ones may be taken down and pasted in the book to serve as an ongoing record of the development of the class's thinking. The book could eventually be donated to the school library.

Activity 2: Who Are Heroes and Heroines?

The purpose of this activity is to approach peacemakers from a different direction -- that of heroic people the children admire -- and thereby create associations with peacemakers as active, exciting, adventurous people and not just those who stop fights or live in tranquility.

1. In a group discussion, brainstorm a list of "heroes and heroines" -- real, fictional, or simply roles, such as "astronaut" -- whom the children admire and want to be like. As each name or category is suggested, ask what that person does that makes him or her a hero; probe for specific details -- e.g., "The Ewoks in the movie Return of the Jedi were heroes because they saved Luke and Han and Leia from the bad guys;" or "My mom is a heroic because she fixed someone's flat tire when it was pouring rain." Help the children generate as long a list as they can, pushing them to think beyond sensational heroics to more subtle ways of doing good -- "I was a hero when I found a key ring on the playground and took it to the office." Post the list for all to see.

2. Discuss the characteristics of heroic people, referring to the list generated and adding examples as the children's thinking expands to include less obvious forms of heroism. The following questions may be helpful:

   Are heroic people always strong?
   Is it heroic to hit first? To hit back? To hit someone weaker than you even if they hit you first?
   Is it heroic to try to stop a fight? To prevent one? To prevent a fight by beating up or killing the one you think would start the fight?
   Do heroic people always get in the newspaper or become famous?
   Is it heroic to do anything for a good cause or to protect the people you love? Are there limits to this sort of heroism?
   Is it heroic to give up everything you have, even your life, for something you believe in?
   What is the most heroic action you can think of?
   What would a heroic person never do?

   Reconsider your list of heroes and heroines in light of the answers to these questions.

3. After the class has come up with a fairly broad definition of a heroic person and the qualities they admire, introduce the idea that a peacemaker is also sort of heroic -- that the things we admire may in fact be aspects of the peacemaker's nature, too. Go down your list of heroes and heroines and ask "In what ways might this person be considered a peacemaker? What things has she done which are characteristics of

peacemakers (e.g., helped someone in need)? What traits does he share with peacemakers (e.g., caring about others)?" Encourage broader and more active associations with the word peacemaker and establish the point that the role of peacemaker doesn't exclude excitement, action and exuberant joy.

FAMILIAR PEOPLE AS PEACEMAKERS

The purpose of the following activities is to help children identify the people in their daily lives who are peacemakers in some capacity and the qualities and behaviors which contribute to one's being a peacemaker. Beginning with themselves and then moving outward to family, school and community, the children will look for examples of peacemakers in action, adding as they do so to their growing definition of a peacemaker.

THE SELF AS PEACEMAKER

Activity 3: When Were You A Peacemaker?

1. In a group discussion, have the children share times they acted in such a way as to be a peacemaker. Accept all contributions, but give special recognition to those which most expand the definition of peacemaker or which illustrate well the five categories of peacemaker discussed at the beginning of this section. You may wish to comment by using the names of the categories, e.g., "When you helped your brother and sister agree on which TV show to watch, you were being a real negotiator;" or, "You were being the social activist kind of peacemaker when you went with your parents to the demonstration in Washington." You may also wish to guide the children's thinking in the direction of the various categories by asking questions such as, "Has anyone ever done something to be a visionary peacemaker, like writing a story or a poem or drawing a picture of how the world might be a more peaceful place?"

2. Following the discussion, allow the children to make a picture or write a brief description of one or more of the incidents they have shared. These can be added to the "Peacemakers" bulletin board or scrapbook.

3. Acting out selected times they have been peacemakers provides additional recognition and reinforcement. Children can choose classmates to play the parts of other people in the incidents and perform their skits for each other or for other classes.

4. If your class has a daily class meeting or "sharing" time, make it a regular practice to continue sharing examples of times the children have been peacemakers.

Activity 4: How Would You Like To Be A Peacemaker?

1. Using the same format as Activity 3 above, encourage the children to use their imaginations to think of ways they would like to be peacemakers if they could. Some of the things they share may be realistic and possible; others might reflect their wildest dreams and fantasies of power. Encourage them to develop their imagined incidents in colorful detail; and direct their attention to the five categories of peacemakers discussed above.

2. Follow up this discussion with drawings, stories or skits about the imaginary times of being a peacemaker and add to the "Peacemakers" display or scrapbook.

PEACEMAKERS IN THE FAMILY

Activity 5: Family Interviews

1. As a homework assignment, have the children interview members of their families about times they have been peacemakers. It is a good idea to develop a short list of interview questions beforehand as a group, although the responses to the interview should not be limited to those questions. The goal is for the children to expand their awareness of specific ways in which people they are close to have behaved as peacemakers, and to share these incidents with each other.

2. Allow the children to share the results of their interviews in a group. As with all examples of peacemakers in action, you may wish to have them draw or write about them and add to the "Peacemakers" display or scrapbook, or act out the incidents as skits.

3. As the interviews are shared, the teacher should keep in mind the five categories of peacemakers in order to make appropriate comments. For example, after a student shares an incident in which someone acted as a negotiator, the teacher might ask, "Did anyone else interview a family member who was a negotiator? How many negotiators do we have in our families?" etc.

4. Should there be any particularly striking examples of peacemakers in the interview responses, it might be fun to invite those respondents into the class so that the group could conduct an extended interview to gain more detailed information.

Activity 6: Resolving Family Conflicts

The purpose of this activity is to give children awareness of the dynamics of conflicts within families as well as experience being peacemakers in such conflicts. This is done through role-playing situations. It must be emphasized that these role-playing situations are completely fictitious; even though it is inevitable that children will draw on their own family lives in creating the situations to act out, the teacher must see that real names are not used and that the privacy of the families is respected. In every role-play, it must be clearly established that the situation is "made up" and that the children are practicing their real skills as peacemakers in dealing with imaginary family situations.

1. Begin with a group discussion in which children brainstorm situations of conflict within a family, situations in which a peacemaker is needed. The teacher should pose the question in such a way that the children are invited to "think of a time in an imaginary family's day when a conflict arises;" if the children share a real situation from their family lives, the teacher should gently reword the situation to be general and fictitious. The situations the children suggest will, of course, reflect the areas most relevant to them (e.g., fights over bedtime; arguments with siblings; even areas of major family crisis) and give the teacher a sense of what kind of role-plays to offer to them.

2. Later, the teacher presents conflict situations to be acted out by small groups of children, whose task is to designate one of the characters as the peacemaker who successfully resolves the conflict. For older children, the situation may be written out on an index card; younger children will need oral explanation and some supervision as they decide how to act it out. Possible situations to start with are listed below, but you should create your own based on the age and background of your students, and especially on the areas you know are important to them based on their contributions to the discussion above.

   -- Jim is playing with Atari games. John, his brother, wants to play too. Jim says he is in the middle of playing a game, and NO WAY!

   -- Joyce's mother meets her angrily as she comes home from school. "You left your bedroom in a mess again!" she yells. "I don't care!" Joyce yells back. "It's my room and I can do what I want. Why don't you just close the door!"

   -- Penny likes rock music. Her older brother Peter likes classical music. He comes home from school and can hear her loud music from down the street. He is already angry as he walks in the door, and he yells, "Stupid little kid, are you blaring that awful stuff again? I want to listen to the Beethoven record I just bought."

3. As the group acts out the situation, complete with the resolution effected by the peacemaker, the audience is asked to identify who the peacemaker is and what he or she does to make peace. Or, several small groups could be given the same situation to act out; the group who comes up with the most original solution wins a "Peacemaker" award.

4. Cartoon strips can also be drawn to depict family conflicts and their solutions.

PEACEMAKERS IN THE SCHOOL

Activity 7: Interviews Around the School

This activity continues the interviews begun in Activity 5, above, to include people the children come in contact with every day at school -- other students in the building as well as faculty and staff. Although the primary purpose of the activity is to add to the growing collection of examples of peacemakers in action, a secondary purpose is to extend your class discussions into the rest of the school by engaging other children and adults in the building in a dialogue about peacemakers.

1. Hold a class discussion about peacemakers in the school: Can anyone think of people who have been peacemakers? What have they done? Is it only adults who are peacemakers, or do children sometimes act as peacemakers too? How can we find out what kinds of peacemakers we have in our school? As a group, develop an interview questionnaire similar to that used in Activity 5, above, to use as children go into the rest of the school to interview people about times they were peacemakers.

2. Assign individual students, or better, pairs of students, an area of the school to survey with their interviews. Classes in the younger grades, classes in the older grades, the cafeteria staff, the principal and office staff, library staff, "specialists" such as art, gym, music, and home ec teachers, and any other adults (tutors, custodians, school volunteers, etc.) the children come in contact with, are all possible people to approach. You will probably want to alert your colleagues beforehand to what this project is about so that they are prepared to respond to the interviews and to prepare the other students for these interviews. Other teachers may want to hold a class discussion about peacemakers in preparation for your students' arrival for individual interviews.

3. Allow the children to share the results of their interviews with the rest of the class. If someone has uncovered a truly impressive example of a peacemaker in action, perhaps that person should be invited into the classsroom for a group interview. All the peacemakers discovered should be added to the ongoing record of "Peacemakers" on the bulletin board or in the scrapbook.

4. Again, the teacher should help the children place the examples of peacemakers in action into the five categories of peacemaker by asking such questions as, "Did anyone find out about a social activist in their interviews? What kinds of things do social activists do?" etc.

Activity 8: Peacewatch and "Peacemaker of the Week"

The purpose of this activity is to help children be more aware of peacemakers in action around them after they have explored the ways familiar, people are peacemakers and to reinforce their own peacemaking behaviors.

1. Conduct a "Peacewatch" in the class. Each student picks from a hat the name of a fellow classmate to "watch" for the day so that everyone is both watching and being watched but with no one knowing who is watching whom. At the end of the day, each student identifies one peaceful activity they observed in the person they watched. Emphasize that a peaceful activity is not necessarily quiet reading or settling an argument -- it can be playing fairly in a relay race, taking turns, talking in a friendly manner, lending someone a pencil, etc.

2. Make a chart of class peacemakers and the things they do, and at the end of the week vote on "Peacemaker of the Week." Award a fancy paper medal or special certificate to the winner. Or, have different categories of peacemaker and award medals or certificates for each category.

3. Extend the "Peacewatch" to include others in the school, or in the children's families, or in the community. Write down and illustrate these peacemakers and add them to the "Peacemakers" bulletin board.

PEACEMAKERS IN THE COMMUNITY

Activity 9: Who Are the Peacemakers Around Us?

After their conversations and interviews with family members and people they know at school, the children should be getting a sense of the range of possible ways to be a peacemaker. At this point, it is time to take a look at people whose official roles define them as peacemakers. In this activity, the children will identify those people in the local community and, through research, correspondence, and personal contact, learn about their goals, skills, and experiences.

1. In a group discussion, brainstorm a list of people in the community whose job it is to be peacemakers. Consider each of the five categories in turn. Peacekeepers might elicit such examples as police officers, store detectives, security guards, judges, military figures, and of course, teachers and principals. Negotiators might bring forth examples of arbitrators, counselors, or other figures whose job it is to bring two parties to a point of common agreement. Social activists will include any local people, well-known or otherwise, who are working to change society for the better. The category of visionaries includes anyone the children can think of who communicates a vision of the world as a better place -- the writer of a local news editorial, a published author, an artist, even a parent who has spoken out at a community meeting in favor of some change. Peacebuilders will be the easiest category to find examples of, as it includes anyone who has done something the children define as positive for the community. List these people for all to see, asking pertinent questions about what they do and how they are peacemakers.

2. Next, identify specific individuals the class can make contact with. This may mean you, the teacher, making some phone calls to get the name

of the Chief of Police or the person in charge of the local beautification campaign. If necessary, send home a letter to the parents explaining what you are doing and asking their help in identifying peacemakers in the community. Your goal at this point is to identify some specific individuals who might be willing to share what they are doing with your class.

2. As a class, write letters to selected peacemakers you have identified. This is a valuable language arts activity even if the teacher is the writer of the letters; children need to see how adults make contact with each other through written communication. Explain to them that you are learning about peacemakers and ask them to write back telling what it is they are doing as peacemakers; or, invite them to come in to talk to the class about what they are doing.

3. Wherever possible, interview peacemakers in the community. Have them as guests in the classroom, and develop a list of pertinent questions to ask them about their jobs. If you can only get responses by mail, discuss what the peacemakers say and keep a scrapbook or other record of their communications.

4. Don't be afraid to extend this research beyond the local community if the children's interest leads in that direction. This is an excellent opportunity to help them see the relationship between local issues and the larger social network. Write letters to the Governor, or even to the President. All responses should be added to the "Peacemakers" display or scrapbook.

FAMOUS PEOPLE AS PEACEMAKERS

Traditionally, elementary students have learned about "famous" Americans, usually military figures and presidents, explorers and adventurers, discoverers and inventors, and other colorful contributors to the American culture. Many of these people easily fall under the definition of peacemakers which we are evolving here; and probably most of them embody at least some aspects of peacemaking through their lives, causes and contributions.

If the curriculum already in place in your school includes the study of well-known historical figures, you have a source of ready-made material to begin a study of famous people as peacemakers. As the children learn about historical figures, you can continually direct their attention to the question, "In what ways were they peacemakers?" and, where appropriate, the question, "In what ways were they not?" Because much of the biographical material prepared for schoolchildren tends to over-simplify and glorify the lives and characters of American heroes and heroines, you may want to call attention to obvious omissions and provide a well-rounded and more fully human portrait of the person you are studying. Upon examining several historical figures, the students can begin to compare and contrast them, perhaps establishing a scale of criteria along which to evaluate them as peacemakers, even "scoring" them according to a system the class devises and providing supporting evidence for the evaluations given.

Another way to approach famous people as peacemakers is through a study of the Nobel Peace Prize. We recommend as a sourcebook the book In Search of Peace: Winners of the Nobel Peace Prize 1901-1975 by Edith Patterson Meyer (Illustrated by Billie Jean Osborne; NY: Abingdon Press, 1978). Raise these questions with your students: Who was Alfred Nobel? How and why was the Nobel Peace Prize established? How are its recipients chosen and what criteria are used? Who are some of the people who have received the Nobel Peace Prize and what were their accomplishments? Who was the most recent recipient? Whom would you nominate to receive it this year? Whose contributions seem to you most deserving of a Peace Prize, and whose contributions seem less significant? Who else do you consider worthy of the Nobel Peace Prize?

Individual or small-group research can be done on various Nobel Peace Prize winners and then shared with the rest of the class through one or more of the "Peacemaker Activities" listed below.

Still another good source of information for the study of famous people as peacemakers is well-written biographies geared to the age level of the children you teach. At the end of this section we have included a bibliography of some of the books we've found which might meet this need; but time pressures unfortunately prevented us from reading, evaluating and annotating all the titles on this list as well as from compiling a more exhaustive list. We would therefore recommend that you go to your school or public library with names of possible famous peacemakers in hand and browse through the children's biography section, making your selection on the basis of what is actually available and appealing to you. (Please write to ESR with your suggestions of good biographies to use with this age group; and also let us know which ones on our provisional list should be removed.)

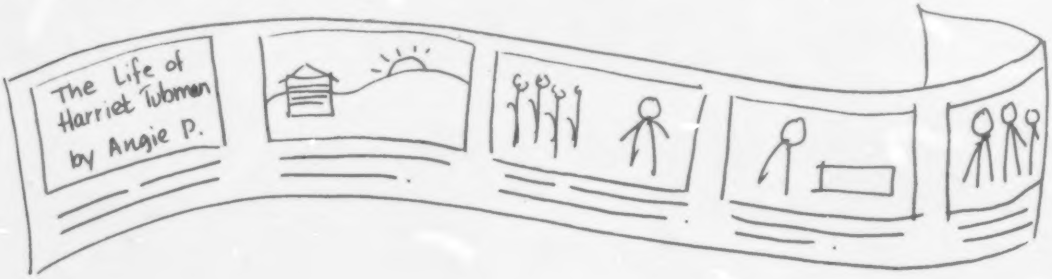
Most children's biographies are written for upper elementary grades or older; if read aloud to the class they would require a prolonged series of many sessions. We suggest that you utilize shorter, picture-book biographies if you can find them; you can read these even to older students and then adapt the follow-up activities to the age group. Or, for an older class, students could read biographies of different peacemakers on their own and report on them through the activities listed below. These projects could be done individually by all or some of the students or in small groups as a cooperative effort.

The peacemakers you choose to concentrate on will be determined of course by the biographical material available to you as well as by the specific needs and interests of your class. You should ideally choose peacemakers with whom your students can most readily identify, taking into consideration nationality, race, gender, occupation, time in history, difficulties overcome, "cause", methods, accomplishments, and personal qualities.

Whether it is you or your students who make the choices, whether you examine one or two peacemakers as a whole class or decide to study individually a large number of famous people, the following activities can be applied to any of the peacemakers you select:

Activity 10: Famous Peacemakers

1. After reading about a peacemaker, students make a "Biographical Scroll" on a long strip of paper; squares are ruled off and in each square an incident from the person's life is illustrated and a caption written below the picture. The illustrated incidents could also be done on sheets of paper and bound together as a book; but the "scroll" permits the finished product to be posted on the wall and seen all at once. Be sure the students include events which helped the people become peacemakers, especially childhood events, and events in which they used their peacemaking skills.



2. Do the above activity as a group project, with each student doing one event from the peacemaker's life and then putting them together on a "scroll" or in a book.

3. Students make puppets of the peacemakers and other people important in their lives and act out scenes from their lives. The puppet show can be put on for the rest of the class or for other classes in the school.

4. Students create skits or a play based on the peacemaker's life. These could be anything from impromptu role-playing exercises to a full-scale class play written by the class and complete with costumes, props and sets, and a public performance.

5. Students work with a partner to write a correspondence between the peace-maker and another person, or between two peacemakers studied, or to the peacemaker from the class asking advice on a subject of concern (followed by a reply from the peacemaker).

6. The class creates a holiday to celebrate the peacemaker's birthday. What decorations are appropriate? Games? Food? Events or customs to commemorate? Celebrate the holiday, and invite others in the school to attend.

7. Draw a portrait of the peacemaker and mount it with a short biography written in the student's own words.

8. Pick a tune you know and then write the words to a song about the peacemaker. Sing it as a class. Teach it to others in the school. Write out copies to go home. Give a copy to the music teacher. Or, learn an already-written song about your peacemaker.

9. Design a commemorative stamp about your peacemaker, and send it to the Postmaster General.

10. Write an imaginary interview with the peacemakers about their life or their opinions on a subject of interest to the class. Act out the interview.

11. Make a poster advertising a public appearance of your peacemaker; design it so that people would really want to come.

12. Make a chart of traits the students have in common with the peacemaker -- perhaps one characteristic for each person in the group -- such as physical features in common; skills, problems, difficulties overcome; childhood experiences in common; likes, dislikes, opinions shared. What did the peacemaker believe in, and how is this the same and how is it different from your beliefs?

13. Conduct a public opinion poll in the school about favorite peacemakers. What do others know about them? What do they not know? What questions do they have? Find the answers to the questions.

14. Describe a day you would spend with your peacemaker. What would you talk about and what would you do? What would you share from your life and what would they share with you from theirs? Draw a picture of your day together.

15. Imagine that your peacemaker lived in your neighborhood. Write and illustrate a story about something the peacemaker might do in this setting. Include yourself and other people you know as characters in the story.

A very useful, ongoing "Peacemaker Activity" for your students would be to reseach and add to the bibliography at the end of this section as you and they encounter books about other famous peacemakers. Send additions, suggestions and comments to ESR so that they can be included in the next revised edition of this Guide.

MARTIN LUTHER KING, JR. -- PROFILE OF A PEACEMAKER

Before going to the next section, "Groups as Peacemakers," we have chosen to include one profile and set of activities on a well-known peacemaker, Dr. Martin Luther King, Jr. Dr. King's birthday (January 15) is observed throughout our country and commemorated in a variety of ways in our schools. The following material is appropriate for use with older elementary students around the time of his birthday. A more extensive profile on King and his work is to be found in the chapter "Peacemakers" in the Grades 7-12 section of this Guide. In addition, we recommend that you refer to the final activity in the chapter "Imagining the Future" in this K-6 section. Dr. King's famous "I Have a Dream" speech is reprinted there and further activities related to King's work and the speech are suggested.

Martin Luther King, Jr. (1929-1968) is well known as the most famous leader of the Civil Rights Movement, which improved the lot of black people and brought far-reaching changes to American society during the fifties and sixties. Influenced by Thoreau and Gandhi, King used non-violent resistance effectively in the struggle for justice. He won the Nobel Prize for Peace in 1964, and, at the time of his death, was active in the movement against the Vietnam War. His eloquent speaking and writing, the drama of his life, and his high moral principles make him an excellent subject for elementary school children to study.

Because King is such a familiar figure, however, teachers face at least two major challenges in teaching about him. One is to make the incidents and issues of King's life vital for youngsters. Since his death, he has become an "acceptable" hero, a comfortable part of the social landscape. As a result, his message is often obscured and robbed of its bite. Teachers need to try to help youngsters understand the context, get a sense of how people on all sides felt at the time, and grapple with the disturbing questions King raised.

Another challenge is to counter the impression that Martin Luther King was the Civil Rights Movement. Teachers need to remind their pupils that hundreds of thousands of people participated. There were many leaders, many brave people, many who took great risks and made significant contributions. Without the work of all those people, and the work of countless people who have struggled for justice throughout history, Martin Luther King could not have made his outstanding contribution.

For teachers and students willing to take on those challenges, the rewards will be well worth the effort. Here is a partial list of concepts students might develop through studying Martin Luther King and the Civil Rights Movement:

--Society is the creation of people and can be changed by people.
--Ordinary people, motivated by high moral principles and acting cooperatively with others, can make a difference.
--Non-violent civil disobedience is an effective way to bring about constructive change.
--There is injustice in our society. Our laws and institutions do not treat people fairly. Each of us faces a choice about how we deal with that fact. Martin Luther King and those who joined him in the Civil Rights Movement chose to struggle against injustice -- especially injustice based on racial prejudice.
--There are connections among the various social ills, such as poverty, racism, and militarism. Martin Luther King saw these interconnections and acted with awareness of the links among various issues.
--King became the most famous leader of the Civil Rights Movement, but there were many other courageous leaders, many other organizations that did effective work besides King's.
--Society does not change easily. Hard work, intelligence, shrewdness, imagination, skill, cooperation, bravery, and sacrifice are required.

Activity 11: A Study of Martin Luther King, Jr.

1. Have a discussion with the children in which you ask them to share what they already know about Martin Luther King and the Civil Rights Movement.

What events of his life do they recall? What were the problems he worked to solve? What methods did he use to change society? Why do we refer to him as a peacemaker? In which category or categories of peacemaker does he belong? Do the children have any questions about King's life and work? Is there any aspect of his life they would especially like to know more about?

2. Develop with the children a brief questionnaire they can use to interview their parents about what they remember about Martin Luther King and the Civil Rights Movement. It may be appropriate for them to ask their parents if they took part in the Movement or if they know anyone who did. They might ask their parents how they felt about it at the time. This could be a homework assignment. The children could also use the questionnaire to interview other adults, including school staff.

3. Give the children a chance to share with each other what they learn from doing their interviews.

4. If one of the parents or teachers played an active role in the Civil Rights Movement, invite that person to meet with the class and discuss his or her experience. The children could write a letter of invitation, prepare questions to ask the person, and write a follow-up thank you letter, summarizing what they learned.

5. Read the children one of the many children's biographies of Martin Luther King, Jr. Martin Luther King: Fighter for Freedom by Edward Preston is a good one. Other resources are listed in the bibliography at the end of this section.

6. Get several copies of Preston's biography or copies of several different books about King. Divide the class into committees to research various periods or aspects of King's life and to report their findings to the whole class. Or, for less able readers, read the biography aloud to the class over a two-week period.

7. Several books have excellent photographs of the Civil Rights Movement. One is The Movement by Lorraine Hansberry. Another is Martin Luther King by Patricia Baker. See the bibliography for complete reference. Show the children various photographs from those books and discuss.

8. If possible, show the excellent film Martin Luther King: From Montgomery to Memphis (we regret that information on obtaining it was not available at the time this Guide went to print).

Activity 12: A Class Play about the Montgomery Bus Boycott

The Montgomery Bus Boycott began in 1955 in Montgomery, Alabama, when a 43-year-old seamstress named Rosa Parks refused to give up her seat on the bus so that a white man could sit down. The bus driver called the police, who took her to the police station and booked her. Mrs. Parks was found guilty of violating the city's segregation law. Black leaders in Montgomery decided to appeal her case all the way to the Supreme Court if necessary, and to stage a boycott of the buses. Through his leadership of the successful campaign, Martin Luther King first achieved national prominence.

A class play about the Montgomery Bus Boycott provides an excellent vehicle for bringing Martin Luther King and the Civil Rights Movement alive in the imagination of the children. The Boycott is a good campaign for children to study because it is relatively easy for them to understand the issues and identify with the people. The story also involves an array of exciting characters, including Martin Luther King, Ralph Abernathy, E.D. Nixon, leader of the Montgomery N.A.A.C.P., Rosa Parks, Coretta King, and the Mayor of Montgomery.

The play might be a modest classroom exercise (two or three scenes, no written script, no performances outside the classroom) or a major production for a school assembly and parents.

Whether simple or elaborate, a dramatic presentation of the Montgomery Bus Boycott offers the opportunity for children not only to learn about a successful instance of non-violent collective action but also to develop some of the skills of collective action. For example, the project could involve research (finding out about the boycott), discussion (about the meaning of words like "boycott" and about any questions that arise in the course of the research), decision-making (deciding how elaborate a play to do, deciding how to divide the story into scenes), working cooperatively (dividing up the work, forming committees, working in small groups on sets, props, scripts), music (learning freedom songs for a scene of a mass rally), public speaking (for delivery at the mass rally), art (making sets), and writing (making picket signs, writing scripts).

A narrator could provide the audience with background and the skeleton of the story. The scenes would dramatize certain incidents. Below is a list of some of the possible scenes:

--People riding on a bus in Montgomery before 1955, whites in front, blacks in back.
--Incident of Rosa Parks refusing to give up her seat, being taken to jail.
--Leaders of the black community meeting to decide what to do. Some express fear about repercussions, but the group decides to call a boycott.
--Making up leaflets, making signs, calling people, speaking to them on the street, urging them to support the boycott.
--Mass meeting. Speeches by King and others. Singing of freedom songs. Questions and speeches from the floor.
--A bus driver driving an empty bus. People walking to work, going in car pools, using cabs from black taxi companies.
--Black leaders meeting with city officials in an attempt to negotiate a settlement.
--The bombing of Martin Luther King's house.
--The Supreme Court announcing its decision that Alabama's bus segregation laws are unconstitutional.
--Mass meeting celebrating the victory.
--A bus with people sitting anywhere they please.

In preparation for working with students on this play, the teacher should read an account of the boycott. Let the Trumpet Sound: The Life of Martin Luther King, Jr. by Stephen Oates and Martin Luther King: Fighter for Freedom by Edward Preston have good summaries. Both books describe a number of scenes appropriate for dramatization.

SELECTED BIBLIOGRAPHY: FAMOUS PEOPLE AS PEACEMAKERS

As the list of "famous people as peacemakers" is virtually endless, what follows are the names of only a few representative peacemakers suitable for study by elementary children and references for a few biographies on them. We have not read and evaluated all the references listed, so you may find some of these to be entirely inappropriate. We would appreciate your feedback and suggestions for good biographical material on peacemakers to include in the next revision of this Guide.

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GROUPS AS PEACEMAKERS

It is also important for children to realize that groups can function as peacemakers, and in fact are a very powerful way of working towards our goals. We can participate in the work of a peacemaking group by contributing our time or our money. Either way, we become peacemakers ourselves. In addition, by participating in a group whose values we share, we gain the assurance that we as individuals do not have to do it alone.

At the end of this section is a partial listing of organizations that function as peacemakers and would be appropriate for students in grades K-6 to study and support. We have given the national addresses; local chapters will be listed in your phone book. The best organization for your class to work with might be one that is purely local so that the children will be more likely to see the results of their efforts. Churches and synagogues are an excellent source of local peacemaking organizations.

Another suggestion is to choose a group that is working to resolve an issue of particular concern to your students. For example, if Ricky's younger brother has a birth defect, his classmates might choose the March of Dimes as their group so they could learn more about the problem and feel more personally involved.

The groups included at the end of this section are listed according to their main concerns; however, teachers might also consider that these groups can be categorized according to the five types of peacemakers listed in the Overview. A group may serve in the role of negotiator, peacekeeper, social activist, visionary or peacebuilder. These are good distinctions to keep in mind in helping your class select a group.

Activity 13: Researching a Peacemaking Organization

The teacher or the class selects an organization or several organizations on which to do research as individuals or as teams. The research is done by using the library, writing for information, or reading material provided by the teacher. Here are some questions to ask:

How long has the organization been in existence? How was it founded?
What are its goals? How does it attempt to meet its goals?
How does the work of this organization relate to peacemaking?
What kind of help does this organization need to accomplish its goals?
What could we as a class do to help this organization?
Do you want to help this organization?

Activity 14: A Class Project -- UNICEF

Since ESR's Week of Dialogue comes right after Halloween when many children trick-or-treat for UNICEF, for this activity we have selected UNICEF as a model organization for the class to work for. You may, of course, wish to focus on a different organization and you should vary the steps of the project accordingly.

1. Show students pictures of UNICEF's work in different countries. You can obtain a good information packet containing pictures to use for this by writing to UNICEF (U.S. Committee for UNICEF, 331 E. 38th St., NY, NY 10016). As students look at the pictures, encourage observation on the type of work being done: health care, food, education, and other aid directed primarily to children. Children can act out scenes showing these problems or draw pictures of them.

2. Using guided fantasy, have students imagine themselves visiting a village aided by UNICEF. Have them visualize the situation before UNICEF: inadequate housing, poor health care, insufficient food and education. Then have them picture themselves as UNICEF workers, asking the villagers how they can assist them, then working in whatever way they are most talented: perhaps building homes, giving medical aid, distributing food, etc. As they work, have them look around and see all the other UNICEF workers and the villagers contributing each in their own way. Have them reflect on how it feels to be part of a team working for the same

purpose, and how this team includes all the people who contributed their time and money so that all the UNICEF workers could be where they are now. Have them picture two or three children from the village thanking them, telling them how UNICEF has made their lives better. Have the students ask the village children how they can continue to work together for a peaceful world.

3. Discuss with the class the many anonymous people who are part of the UNICEF organization, especially those who donate time and money. Ask: What are the UNICEF workers doing? How does that help to alleviate the problem? Could one person do this work alone? Why not? Is it necessary that UNICEF have one famous person whose name everyone knows? Are the UNICEF workers helping to make peace in the world? In what way?

4. Students can then work together to raise money for UNICEF. We suggest that whatever project you do it (a) is done cooperatively by the children, (b) is done without individual children getting "credit" for individual parts, and (c) is centered on a theme of peace and multicultural understanding. One possibility is children making greeting cards or calendars which are xeroxed and which the children then cut, fold, package and sell.

5. If possible, have the children give the money directly to a representative from UNICEF.

Social Welfare Organizations

American Red Cross, 17th & D Sts., N.W., Washington, D.C. 20006 -- an international organization, aids disaster victims, blood services, other emergency services.

American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102 -- attempts to relieve human suffering, find new approaches to world peace, non-violent social change.

Children's Village, U.S.A., P.O. Box 466, 14700 Manzanita Park Rd., Beaumont, CA 92223 -- residential program for abused children.

Goodwill Industries; National Assoc. (of America), 9200 Wisconsin Ave., Washington, D.C. 20014 -- provide employment, training, rehabilitation for handicapped.

Pearl S. Buck Foundation, Green Hills Farm, Perkasie, PA 18944 -- to educate and support "Amerasian" children.

People-to-People Committee for the Handicapped, 11 20th St., N.W., Room 660, Washington, D.C. 20036 -- concerned about circumstance of handicapped throughout the world.

Salvation Army, 120 W. 14th St., New York, NY 10011 -- an international religious and charitable movement. Members dedicated to meeting the physical, spiritual and emotional needs of people.

Special Olympics, 1701 K St., N.W., Suite 203, Washington, D.C. 20006 -- promotes physical education and athletics for the retarded.

United Way of America, 801 N. Fairfax St., Alexandria, VA 22314 -- Provides national, regional and local program support.

Guardian Angels, 982 E. 89th St., Brooklyn, NY 11236 -- unarmed volunteers to combat crime in major cities. Angels must undergo three months of training.

Health and Medical Organizations

American Cancer Society, 777 Third Ave., New York, NY 10017 -- supports education and research in cancer prevention, diagnosis, detection and treatment.

American Council of the Blind, 1211 Connecticut Ave., N.W., Suite 506, Washington, D.C. 20036 -- information and advisory service.

American Lung Association, 1740 Broadway, New York, NY 10019 -- interested in the prevention and control of lung disease. Also interested in matters of air pollution and other environmental hazards.

Easter Seal Research Foundation of the National Easter Seal Society, 2023 W. Ogden Ave., Chicago, IL 60612 -- research concerned with prevention and treatment of physical and associated disabilities.

March of Dimes, National Foundation/March of Dimes, Birth Defects Foundation, 1275 Mamaroneck Ave., White Plains, NY 10605 -- purpose is prevention of birth defects.

Muscular Dystrophy Ass'n., 810 Seventh Avenue, New York, NY 10019 -- fosters research into the cause and cure of m.d. and related neuro-muscular diseases.

Oxfam-America, 115 Broadway, Boston, MA 02116 -- emphasizes self-help in economics and food projects; responds to emergency needs of food, water resources and medical aid programs.

One-to-One, One Lincoln Plaza, 1900 Broadway, New York, NY 10023 -- develops community-based alternatives to institutions for the retarded and disabled.

Project HOPE, Education Center, Millwood, VA 22646 -- promotes better world health through training of medical personnel in developing area of the world.

UNICEF, U.S. Committee, 331 E. 38th St., NY, NY 10016 -- international organization concerned with improving the situation of children in developing countries.

Environmental Protection Organizations

American Society for the Prevention of Cruelty to Animals, 441 E. 92nd St., New York, NY 10028.

Center for Environmental Education, 624 Ninth St., N.W., Washington, D.C. 20001 -- environmental quality mission is to develop human sensitivity to environments, special emphasis on marine ecosystem, whales, seals.

Friends of the Earth, 1045 Sansome St., San Francisco, CA 94111 -- conservation, international mission is to generate among people responsibility to environment.

Greenpeace, U.S.A., 2007 R St., N.W., Washington, D.C. 20009 -- conservation. Takes active, non-violent means to protest.

National Ass'n. of Audobon Societies for the Proection of Wild Birds and Animals, 950 Third Avenue, New York, NY 10022 00 conservation, ecology, wildlife, soil, water, forests -- sponsors summer ecology camps for teachers and youth leaders.

Sierra Club, 530 Bush Street, San Francisco, CA 94108 -- Environmental quality. To protect, conserve the national resources of the Sierra Nevada, the U.S., and the World.

Peace and Disarmament Organizations

There are a great number of organizations working for disarmament and world peace. We list a few of them here with the caution that some people see them as political, which may present some difficulties. Yet we feel it would be irresponsible not to give children the opportunity to express an interest in world peace through disarmament as well as in other concerns. The organizations listed here are the least political of the disarmament groups. If you would like a list of other groups, see the Organizations section of ESR's Dialogue: A Teaching Guide to Nuclear Issues, pages 223-228.

Citizens Against Nuclear War (CAN), 1201 16th St. NW, Washington, D.C. 20036. Coalition of national membership organizations concerned with nuclear issues.

Children's Campaign for Nuclear Disarmament, R.D. 1, Box 346, Chaddsford, PA 19317. Initiating a children's letter-writing campaign opposing the nuclear arms race.

Institute for Peace and Justice, 2913 Locus Street, St. Louis, MO 63103. An ecumenical alliance which seeks to help families integrate family life and social ministry.

American Committee on East/West Accord, 227 Massachusetts Ave., NE, Suite 300, Washington, DC 20002. Seeks to reduce Soviet tensions via shared science, culture and trade.

Educators for Social Responsibility, 23 Garden Street, Cambridge, MA 02138.

Student/Teacher Organization to Prevent Nuclear War (STOP Nuclear War), Box 232, Northfield, MA 01360. High school students and teachers committed to informing their local school committees of the dangers of the nuclear arms race.

Fund for Peace, 345 E. 46th Street, New York, NY. Provides financial support for projects which relate to world peace.

FICTIONAL CHARACTERS AS PEACEMAKERS

Reading aloud to children from picture books is a regular activity in the primary school classroom. Young children can be as spellbound by the pictures and story from a well-chosen book as by any of the offerings television might make; and for this reason picture books are a powerful teaching tool. It makes pedagogical sense to select books not only for their esthetic appeal but also for the ideas and concepts they present, and then to structure thoughtful discussions and other follow-up activities around the ideas the children encounter through a story session.

The following activities are based on selected picture books appropriate for primary aged children which contain one or more characters who are in some way peacemakers. Additional suggestions of books in which peacemakers may be found are listed in the bibliography at the end of this section, but the list is far from exhaustive. Some of the characters represented here may not seem appropriate to you within the personal definition of a peacemaker which your class has evolved; and you will certainly discover a wealth of other examples in your own experience with children's literature. As with all of the activities in this Guide, those suggested below may be used "as is" or simply as a starting point and adapted to fit your needs.

In addition to doing some of the activities based on specific stories, direct the children's attention to the fact that they will meet numerous peacemakers in their own reading at school and at home, and that the class could begin to collect examples of peacemakers from the books read by individual children. A daily or weekly "Book Sharing Time" can provide an opportunity for children to introduce their classmates to new fictional peacemakers they have discovered. One way to feature these peacemakers from children's reading is through an ongoing bulletin board display of small posters drawn by the children (headed with "Peacemakers on Parade" or a similar title). The format for the presentations should be simple -- for example, a drawing of the peacemaker followed by the answers to the following three questions: What is the peacemaker's name? In what book is she found? What did she do to be a peacemaker?

As your students develop their own list of peacemakers from literature, you and they can also design activities similar to those listed below to go along with the books and characters they discover.

Finally, an extremely valuable long-term, classwide activity is to involve your students directly in being peacemakers by compiling their own annotated bibliography of children's books containing peacemakers. This list could then be sent to ESR to be included in the next, revised edition of this Guide.

ACTIVITIES BASED ON SPECIFIC PICTURE BOOKS FEATURING PEACEMAKERS

Activity 15: MISS RUMPHIUS

1. Read MISS RUMPHIUS, by Barbara Cooney (for complete reference, see bibliography at the end of this section), the story of little Alice whose wise grandfather tells her that to be happy she should travel widely, live by the sea, and most important, "do something to make the world more beautiful." When she grows up she follows her grandfather's counsel and travels and settles down on the Maine seacoast; to make the world more beautiful she decides to order a supply of seeds and plant her favorite flower, the lupine, all along the coastline, not caring that some people call her "that crazy old lady." After reading, allow the children to react and make comments before moving on to one or more of the following activities.

2. Discuss: What did Miss Rumphius choose to do to make the world more beautiful? Why did she make this choice? What other things might people choose to do to make the world more beautiful? If you were a grown-up, what would you choose to do to make the world more beautiful? Why would you make this choice? Draw a picture of yourself doing something to make the world more beautiful.

3. Go on a class walk around the neighborhood in which your school is located. Look for and make note of things you see which people have done to "make the world more beautiful." If you can identify the individuals responsible, make thank-you cards or write letters to those people telling them you are studying peacemakers and you appreciate the example they have set.

4. Take another walk around the neighborhood, this time looking for and making note of places where something needs to be done to beautify the environment. If possible, find out who might be in a position to accomplish some beautification task and write a class letter to that person with your suggestions. Even better, find ways the class could help on a neighborhood beautification project -- cleaning up a vacant lot, painting a mural on a fence around a construction site, planting flowers in an empty patch of public land, etc.

5. Brainstorm lists of ways to make your classroom, school or playground more beautiful -- making colorful pillows for the reading corner; creating an art display for the library, cafeteria or office; cleaning up litter or planting flowers on the playground. Implement as many of your ideas as are practical.

6. Follow Miss Rumphius's example and order lupine seeds from a seed catalog and then plant them somewhere in the schoolyard or neighborhood.

7. Contact a local horticultural society or other group dedicated to beautification through plants and invite a member to come to your class to explain what they do and why they do it.

8. Engage in a class research project to learn about as many groups and organizations as you can whose purpose is to "make the world more beautiful." Write to them for information. Make a scrapbook or bulletin board display about what they do.

Activity 16: ZERALDA'S OGRE

1. Read ZERALDA'S OGRE, by Tomie Ungerer (for complete reference, see bibliography at the end of this section), the story of a little girl who does not know an injured ogre is a child-devourer and simply responds to his anguished expressions of hunger by preparing him a gourmet meal. Not only does she tame the ogre and becomes his household cook, she also succeeds at reforming the entire local ogre population thanks to her skill as a cook and her awareness that hunger and malnutrition can make people behave badly. Allow the children to react and make comments, and then do one or more of the following activities.

2. Discuss: Why was the ogre originally so mean that he even ate little children? What did Zeralda do for the ogre and how did he respond? Have you ever been so hungry that it put you in a bad mood? What did you do that you might not otherwise have done? What other basic needs do people have which might cause them to behave badly if they weren't met? Do you know about any people in the world who regularly do not have enough to eat? How do you think this affects their attitudes and behavior? What might be done to help hungry people?

3. As a class, contact Oxfam America (address: 115 Broadway, Boston, MA) for information on world hunger and efforts to alleviate the problem of food shortage.

4. Do a class study on nutrition, especially nutritious snacks which are both easy to prepare and tasty. Prepare some of these snacks together. Share with others in the school. Write a recipe book of the snacks you like best. (You'll probably want to enlist the help of the home economics teacher or someone in the community for whom this is a specialty.)

5. Hold a class "bake sale" of nutritious goodies in order to raise money for the cause of world hunger. Donate the proceeds to Oxfam America; or choose a local charity.

Activity 17: SWIMMY

1. To help the children understand the power of collective action, read Swimmy by Leo Lionni (for complete reference, see the bibliography at the end of this section). Short and beautifully illustrated, the book tells about a small fish named Swimmy who "organizes" other small fish to swim closely together in formation so that they appear to be one big fish. Thus, they scare away big fish who might be tempted to eat them if they were swimming along separately. The result is that they no longer need to hide in fear, but can swim proudly through the ocean, seeing all there is to see.

2. Discuss collective action, referring for example to the role of groups as peacemakers; to Martin Luther King, Jr. and the Montgomery Bus Boycott; to other examples of non-violent civil disobedience such as Gandhi's campaigns in South Africa and India.

3. Make a list of problems in the immediate environment which the children feel need solutions. These could be problems they face every day in the classroom or the school; or problems in the home or community. For each problem, have them suggest ways that one individual, working alone, might try to make things better. Encourage as wide a range of suggestions for each problem as possible, even impractical ones. Then, for the same problems, have the children figure out ways that a group of people working together might try to make things better. Is there a difference in the kinds of things solitary individuals and groups working together can accomplish? Which solutions seem most effective, the individual or the group efforts?

4. Actually select a problem from the list of examples generated in item 3, above, and let the class as a group decide on some action to take to improve the situation. If a financial contribution seems to be the most effective way to help work on the problem, there are many ways children can work together to raise money -- holding a bake sale, an afternoon car wash, holding a raffle and selling tickets for it, or making and selling something such as the greeting cards and calendars suggested in Activity 14: A Class Project on UNICEF. Meaningful direct labor is more difficult for children to provide, but you may be able to find ways for your class to contribute in this way to the solution to a problem they see around them.

Activity 18: THE GENERAL and THE TOMATO PATCH

The two books listed above were chosen to use together because of the similarities in their characters and themes. In both, the main characters are leaders who transform their countries from ones which use their resources to prepare for war to ones which use their resources for peaceful goals; and in both, this transformation is brought about peacefully. The following activities are designed to help the children understand that peacemakers may be risk-takers, seekers, creators, changers, and active doers, not just dreamers.

1. Read THE GENERAL by Janet Charters and Michael Foreman, and THE TOMATO PATCH by William Wondriska (for complete references, see bibliography at the end of this section) Pause for discussion before the end of the books. Good places to stop are (1) in GENERAL, the point where the General tells his soldiers to go home, and (2) in TOMATO PATCH, the point where the prince sneaks to the moat and plants his tomatoes. Then, help the children understand that peacemakers may be risk-takers through such questions as the following: How do you think the other people in the two countries felt about the changes the General and the Prince made? How might the soldiers and the weapon-makers feel at having to give up their occupations? What might the people do in response to the General and the Prince's changes -- list both good things and bad things. Why would the leaders take the chance that some of those bad things might happen? (Is

peace so important? Is war so important?) How do you think the leaders feel about their decisions? How do you think each of the stories will end?

2. Tell, write, draw, act out with puppets or with people, or make a diorama showing possible endings for each story. Compare possible happy endings and possible sad endings. (After the endings have been shared, be sure to finish reading the stories from the points at which they were interrupted and allow the children to react to the author's endings and compare with their own endings.)

3. Pretend you are a citizen of one of the countries and make a speech or write a letter to your leader explaining why you like or don't like what he did. Tell what you think should happen and what you are going to do about it. Some children should take the part of such characters as a child, a peace lover, a parent or a teacher; and others should take the part of a weapon maker, a soldier or other person who likes fighting, or a citizen who is worried about the safety of his country. Compare different points of view; consider what happens if a citizen is a member of both categories -- e.g. both a peace lover and worried about national safety.

4. Discuss the nature of bravery. Does one have to fight in order to be brave? Does it always mean people are brave if they fight? Share examples from the children's own experience in which fighting and bravery did or did not go together.

5. Help the children understand that peacemakers may be seekers through such questions as the following: How did the General and the Prince want to change their countries? What things might they not have wanted to change? In what ways would you like to see your class, school, home, neighborhood, or country changed; in what ways would you like it to stay the same? Draw a picture of the General or the Prince dreaming of a new way of living peacefully. Draw a picture of yourself in a new way of living peacefully.

6. Help the children understand that peacemakers may be creators through such questions as the following: How did the two leaders create something new? Where did they have to go to find what they needed (not far)? In GENERAL, how did the soldiers keep busy after leaving the army; what could the new factories have made? In TOMATO PATCH, what could the former weapon-makers do instead; to what new uses could the old weapons be put? How might we use some of our weapons and resources differently -- e.g., an aircraft carrier as a floating garden for countries without fertile soil? Draw or make cardboard models of some of these new uses and new tools. Brainstorm creative new ways to use familiar classroom objects -- e.g., the wastebasket as a terrarium, etc. Collect objects from school and home and "recycle" them in creative, new ways.

7. Help the children understand that peacemakers can change things which have been the same for a very long time -- i.e., things don't have to stay the way they are just because they are the way they are -- through such questions as the following: How did things change in the two countries? How long had they been the way they were before the changes?

In GENERAL, how long had there been an army; in TOMATO PATCH, how long had there been weapons? How was it hard to change them? In what ways were the changes a good idea? How has our world changed for the better since the time of cave people? Since the time of knights? Since the Pilgrims? Since you were born?

8. Act out a typical day in the countries of the General and the Prince; depict it from the point of view of both children and adults; act it out both with words and without words. Show what it was like before and after the changes. Dramatize, discuss, or draw some changes that could be made in our world; draw or act out how people would feel before and after the changes.

9. Help the children understand that peacemakers do not have to be people who have special power -- that anyone can be a peacemaker -- through such questions as the following: What kind of power did the General and the Prince have which helped them be peacemakers? What else helped them besides their power and authority? How might one of the General's soldiers been a peacemaker? How were the flowers peacemakers? What else could have helped -- children; other people? What might have happened if an ordinary citizen had tasted the tomatoes and decided to plant them? What if everybody except the Kings wanted to plant tomatoes? If they had planted them before the Kings had tasted them? What if the leaders didn't like tomatoes? How was the girl in the forest a peacemaker? How might we be peacemakers? What are some of the problems we might run into? How might we help each other overcome them? What would have happened if the General and the Prince had just thought about his good idea but not done anything about it? What good ideas do we have for peace? How can we help our leaders be peacemakers?

ACTIVITY 19: Peacekeepers and Violence

Before closing this section on "Peacemakers in Children's Literature," we should look briefly at the question of violence and its use by many of the heroes and heroines children encounter. The heroics of violence are widely manifested by the fictional peacekeepers children admire -- that category of peacemakers which includes law enforcement agents and similar defenders of the public good. In children's fiction, television and film, these characters typically "keep the peace" through physical violence, either actual or threatened, against those who stand in their way (and thus presumably in the way of peace).

For the purposes of this activity, we will focus on peacekeepers as they are depicted on television, especially in children's programming. Children will take a critical look at television violence in general, and specifically at the paradox of violence in the service of peace. They will examine why many peacekeepers hurt others, and whether alternative methods exist for the keeping of peace.

Children can appreciate the paradox in the fact that peacekeepers are opposed to force but sometimes use force themselves. They can also appreciate the sobering truth that "force begets force" and that the violent methods employed by some peacekeepers may be inappropriate. The threat of force may be a realistic necessity in order for the peacekeepers in our society to do their jobs. But in the sensational fantasy worlds of Marshall Dillon, Luke Skywalker or Superman, force and violence are both overemphasized and oversimplified in order to appeal to the viewer's emotions. It is important that we help children to distinguish between the real world and these worlds of fantasy, as well as to appreciate the subtle complexities of real peacekeepers' roles.

1. Open with a general discussion about violence on television. Most children are aware of adult concern about the effect of television violence on children. Pose the question in a straightforward way: "Do you think violence on T.V. is harmful to children?" Let them express their opinions and reasons for feeling as they do. If they seem to feel that they themselves are not adversely affected by television violence, which is quite likely, then ask them if they think it might be harmful to children younger than they are. (This shift in perspective works as well for 6-year-olds as for 12-year-olds.) In what ways might T.V. violence be harmful to the children watching? Are some forms of it less harmful than other forms? Why is violence featured so much? Is this true to life? Do only "bad guys" employ violence, or do "good guys" also resort to it? When is violence used by the "good guys?" Such questions will lay the groundwork for an examination of the methods employed by specific peacekeepers.

2. You might also have the children interview their parents and other adults about their feelings on the effect of television violence on children. Share the findings in a group discussion and encourage the children to react to the opinions of the adults interviewed.

3. Next, focus on the characters of specific peacekeepers in the programs the children watch. Define peacekeepers for them: those heroes and heroines who uphold law and order, peace and justice. Elicit specific examples from the children's viewing of crime dramas, science fiction adventures, cartoons, and other T.V. fare. Do these peacekeepers ever employ violence, or is violence only the province of the "bad guys?" Is it possible to hurt others and still be a peacekeeper? Under what conditions do the "good guys" use violence? Is it right for them to do so? Are there some peacekeepers who don't use violence? What other methods do they use? When is violence justified? When is it absolutely inadmissable?

4. As a homework assignment, have children choose a peacekeeper from among the heroes and heroines in their normal T.V. viewing. Their task is to study the behavior of their peacekeepers, noting when they choose to use force and violence and when they use other methods, the conditions for each choice, and possible ways the violent situations might be resolved by less violent means. You might design a questionnaire to be filled out for each peacekeeper or each episode watched, including such questions as: Name of peacekeeper? Job? Situation in which he or she faced conflict? Any non-violent methods used to resolve the conflict? Violent methods? Why were violent methods used? What factors made violence necessary? What alternatives were available? How could the situation have been changed to create new, less violent options? etc.

5. Have the children share and discuss the results of their viewing activity. Continually ask them if the situations depicted were realistic. In reality, what other factors might be present in the situation and how might people behave? What conditions and behaviors would be most desirable? Let them write stories or draw pictures or cartoon strips illustrating peacekeepers creatively resolving conflicts in non-violent ways.

6. The children might prepare skits in which they depict a favorite T.V. peacekeeper in action, dramatizing events from shows they have watched. In these skits, they should retell the event so that gratuitous violence is removed and non-violent methods are used wherever possible.

7. Help the children "publish" a book on the subject of television violence: their opinions on its effect on children, their advice to parents in guiding children's viewing, their suggestions to television programmers, some of their writings and drawings from item 5, above. Share this publication with the parents, other adults, and especially with the programming heads of local television stations and presidents of television networks.

8. Engage the children in an ongoing search for examples of peacekeepers, and other peacemakers -- not only on television but especially in children's books -- whose methods are not violent and who might serve as positive examples for children. (The bibliography below is our attempt to initiate this task. It is still very rudimentary, and we welcome any additions suggested by your class.)

BIBLIOGRAPHY: SELECTED PICTURE BOOKS FEATURING EXAMPLES OF PEACEMAKERS

Alexander, Lloyd. THE KING'S FOUNTAIN. Illus. Ezra Jack Keats. NY: Harper, 1971. 36 pp. (A humble peasant realizes the fountain the king is building for his own pleasure will deprive the villagers of water; when the strong, wise and brave men will not ask the king to stop, the peasant goes himself, demonstrating that responsibility falls to the one who recognizes the need.)

Alexander, Martha. I SURE AM GLAD TO SEE YOU BLACKBOARD BEAR. NY: Dial, 1976. (An imaginary bear helps a little boy solve problems with his playmates.)

Bishop, Claire Hutchet. TWENTY AND TEN. Illus. Wm. Pene duBois. NY: Viking, 1952. (Twenty French children help hide ten Jewish children from Nazi soldiers.)

Bolliger, Max. THE WOODEN MAN. Illus. Fred Baver. Boston: Houghton, 1974. (A uniformed scarecrow frightens the animals until they defeat him; as this book illustrates peacemaking through the use of force, this tactic should be discussed carefully, contrasting it with non-coercive methods.)

Burningham, John. MR. GRUMP'S MOTOR CAR. NY: Thomas Crowell, 1973. (Mr. Grump takes all the animals for a ride, and when the car gets stuck in the mud, the only way out is for everyone to help push.)

Charters, Janet and Michael Foreman. THE GENERAL. NY: E. P. Dutton, 1961. (A general decides to give up war for more peaceful pursuits.)

Cole, Tamasin. FOURTEEN RATS AND A RAT CATCHER. NY: Prentice Hall, 1976. (The rats make peace with the rat catcher.)

Cooney, Barbara. MISS RUMPHIUS. NY: Viking Press, 1982. 30 pp. (Told by her wise grandfather to "do something to make the world more beautiful," Alice Rumphius grows up and devotes her energy to planting flowers along the coast of Maine.)

Coville, Bruce and Katherine. THE FOOLISH GIANT. NY: Lippincott, 1978.

Cowley, Joy. THE DUCK IN THE GUN. (A hunter is unable to use his gun because there is a duck sitting on it; simply by sitting there, the duck is an obstacle to violence.)

dePaola, Tomie. THE HUNTER AND THE ANIMALS. NY: Holiday House, 1981. (A wordless picture book in which a lost and hungry hunter is fed and then helped to find his way home by the animals he had intended to shoot; realizing that they are his friends, the hunter breaks his gun.)

dePaola, Tomie. THE POOR MAN OF ASSISI. (A fictionalized, secular account of the wealthy Italian who gave his money to the poor and became St. Francis, the friend to animals.)

duBois, William Pene. THE FORBIDDEN FOREST. NY: Harper, 1978. (A sophisticated commentary about the stupidity, violence and inhumanity of war; a bulldog, a human boxing champion, and a kangaroo masquerading as a woman are acclaimed as "Stoppers of the Great War" when their adventures accidentally thwart a major German offensive in World War I.)

Duvoisin, Roger Antoine. THE HAPPY HUNTER. NY: Lothrop, Lee & Shepard, 1962. (Mr. Bobbins decides to become a hunter but has no interest in shooting the animals, simply enjoying long walks in the woods and watching them instead.)

Duvoisin, Roger Antoine. SNOWY AND WOODY. NY: Knopf, 1979. 30 pp. (At the suggestion of a peacemaking gull, two bears become friends and learn to cooperate to protect each other from danger.)

Foreman, Michael. MOOSE.

Hader, Berta and Elmer. MISTER BILLY'S GUN.

Hamanda, Hirusuke. THE TEARS OF THE DRAGON. NY: Parents Magazine Press, 1967. (A little boy, refusing to believe the village rumor that a dragon is evil, decides to invite the dragon to his birthday party, thereby overcoming prejudice and misinformation.)

Hoban, Russell. THE LITTLE BRUTE FAMILY. Illus. Lillian Hoban. NY: Macmillan, 1966. 30 pp. (Baby Brute finds and brings home a little good feeling, transforming the grouchy, unhappy household into one of joy and harmony.)

Hodges, Margaret. THE WAVE. Illus. Blair Lent. Boston: Houghton, 1964. 45 pp. (An ancient Japanese grandfather sacrifices his own rice field in order to save the villagers from a tidal wave.)

Leaf, Munro. THE STORY OF FERDINAND. Illus. Robert Lawson. NY: Viking Press, 1936. 68 pp. (Ferdinand the bull refuses to fight, sticking to his peaceful way even in the face of ridicule and pressure.)

Lionni, Leo. SWIMMY. NY: Random House, 1963. (The small red fish are afraid to go anywhere because the big fish will eat them, but Swimmy organizes them to swim together in a group looking like one big fish.)

Lobel, Anita. POTATOES POTATOES. NY: Harper, 1967. 38 pp. (A mother, distressed by the war in which her two sons fight on opposing sides, brings about an end to the hostilities and feeds the hungry troops.)

Lobel, Arnold. HOW MING LO MOVED THE MOUNTAIN. NY: Greenwillow, 1982.

McCaffery, Janet. THE SWAMP WITCH. NY: Wm. Morrow, 1970. (A courageous mole solves the problem of the ecological damage done when Fifinella the Swamp Witch exploits her environment and renders the giant bugs and katydids extinct.)

McKee, David. TWO ADMIRALS. Boston: Houghton, 1977. (Two competitive and egotistical admirals turn the village to shambles as they try to outdo each other; the innkeeper offers a prize to the one who can keep the peace longer.)

Monjo, F. N. THE DRINKING GOURD. Illus. Fred Brenner. NY: Harper (An "I Can Read" History Book), 1970. (A little boy helps save an escaping slave family from capture and maintains the secrecy of his father's involvement in the Underground Railroad.)

Patti, Celestino. THE HAPPY OWLS. NY: Aladdin, 1964. (Two owls live in harmony while the barnyard fowl fight constantly; the fowl visit the owls to learn their secret and are surprised at what they learn.)

Peet, Bill. THE PINKISH, PURPLISH, BLUISH EGG. Boston: Houghton, 1963. 46 pp. (A young griffin, hatched by an unsuspecting bird, saves the animals by removing the marauding predators to a more appropriate environment.)

Peet, Bill. THE WUMP WORLD. Boston, Houghton, 1970.

Ringi, Kjell. THE STRANGER. NY: Random House, 1968. (A giant appears in a peaceful country, causing the frightened citizens to attack him; when his tears float them up to the level of his head, he is able to communicate with them and they become friends.)

Sanchez, Garcia. LA NINA INVISIBLE. Wensell, 1978. (Maria gets caught between the hostilities of the blue and the green children; by becoming invisible and undoing the hostile acts she helps create peaceful play.)

Sarah, Becky. FANSHEN, THE MAGIC BEAR. Stanford, CA: New Seed Press, 1973. (After talking to the Magic Bear, Laura convinces the people to stop cooperating with the oppressive king.)

Shapiro, Irwin. JONATHAN AND THE DRAGON. Illus. Tom Vroman. NY: Golden Press (A Golden Beginning Reader), 1962. 31 pp. (After the mayor and townspeople have tried violent means to no avail, a little boy gets the invading dragon out of town simply by whispering a polite request to him.)

Sharmat, Marjorie W. WALTER THE WOLF. Illus. Kelly Oechsli. NY: Holiday House, 1975. (A perfectly well-behaved wolf decides to experiment with being a biter; with the help of a few of his friends, he learns that biting hurts and brings no satisfaction, so he returns to his peaceful ways.)

Silverstein, Shel. THE GIVING TREE. NY: Harper, 1964. (A tree loves a boy and gives up her apples, her branches and her trunk to help him, until she is nothing more than a stump for him to sit and rest on.)

Summers, Stanford. WACKY AND HIS FUDDLEJIG (Revised). Fuddlejigs, Box 837, Times Square, NY, NY 10036. (A worker in a toy factory quits rather than continue to produce military toys; he then puts his creative energies to use making a new toy, the fuddlejig.)

Ungerer, Tomie. ZERALDA'S OGRE. NY: Harper, 1967. 30 pp. (A little girl who likes to cook realizes that the ferocious ogre simply needs to be fed some good food, thereby winning his heart and converting all the ogres to more peaceful ways.)

Vincent, Gabrielle. ERNEST AND CELESTINE. NY: Wm. Morrow (Greenwillow Books), 1982. 26 pp. (Also, ERNEST AND CELESTINE'S PICNIC; SMILE, ERNEST AND CELESTINE; BRAVO ERNEST AND CELESTINE.) (A kind, fatherly bear and a childlike mouse creatively help each other when they face everyday, human difficulties.)

Wahl, Jan. HOW THE CHILDREN STOPPED THE WARS. Illus. Mitchell Miller. NY: Farrar, Straus & Giroux, 1969. (A longer book -- nine chapters, only a few illustrations -- to be read over a period of several sessions; a shepherd boy has a vision and gathers a following of hundreds of children who set out for the battlefields to stop the fighting simply by their presence.)

Weisner, William. TOPS.

Wondriska, William. ALL THE ANIMALS WERE ANGRY. (All the animals quarrel until a dove brings peace to the forest.)

Wondriska, William. JOHN JOHN TWILLIGER. NY: Holt, 1966. (John John cannot live by the rules that the Machine Gun Man has set up for the town so he ends up changing the Machine Gun Man and the town, demonstrating that people do not need to put up with irrational and oppressive rules.)

Wondriska, THE TOMATO PATCH. NY: Holt, 1964. (Two princes discover the secret of growing tomatoes from a little girl in the forest; they take this discovery back to their warring countries, thereby converting the national effort from war to agriculture.)

Zemach, Margot. IT COULD ALWAYS BE WORSE. NY: Farrar, Straus & Giroux, 1976. 30 pp. (By clever tricks the Rabbi restores a noisy, quarreling household to peace and harmony.)

THE K-6 CLASSROOM
IMAGINING THE FUTURE

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IMAGINING THE FUTURE

As adults we create almost unconsciously an image of the future. This image allows us to feel hopeful and safe. It allows us to see possibilities for change when we are not satisfied with the present. We make commitments and long-range plans based on the future we see. When this image is challenged or when we cannot see hope in the future, we feel anxiety, loss and aimlessness. It is important, therefore, that we help children envision a future which encourages the growth of their ideals and feelings of personal power.

The young children we teach, however, have an entirely different sense of time than we do and even less access to images of their future. Because their memories are relatively short and fragmented, they have difficulty conceptualizing the steady continuity of time. They live, as it were, in the "here and now." If next year's birthday is a remote and abstract concept, their eventual transformation into a "grown up" certainly stretches their imaginations to the limit. Up until adolescence and often beyond, children simply do not develop any precise, personal orientation to the long-term future. As we invite children to "imagine the future" with us, we need to keep this firmly in mind.

To build a concept of future -- that which will follow the present -- we need to reinforce, validate and deepen children's sense of the past and present without imposing on them an adult sense of time. We need to provide them with experiences which help them place themselves in time, such as opportunities to reflect on their own pasts. We need to provide them with a sense of time as steady, gradual and predictable growth and change -- through activities, for example, which unfold over a long period, such as observations of the seasons, the growth of plants, or the life cycles of animals. We need to provide them with a secure context in which to express their hopes and fears about change. And we need to provide them with experiences which keep them in touch with that vital tool of empowerment, the human imagination.

Young children's imaginations allow them to explore aspects of reality otherwise inaccessible. Through creative play they can try on and practice new roles -- as Salinger's Holden Caulfield said, "like trying on a new pair of shoes, to see if they fit." Through imagination, they can symbolically experience power in ways the external reality of childhood does not permit. And just as important, they can create a safe distance between themselves and their fears; through fantasy they can encounter the wealth of "monsters" who inhabit the childhood imagination, thereby moving toward mastery and control of the "dark side" of life.

Imagination can thus be seen as a bridge between our inner and outer worlds. If we can learn to walk this bridge more freely, both within ourselves and with the children we teach, then perhaps we can create a broader foundation upon which to build our future. Every action, after all, must first exist as an idea.

Children's unique interests, capabilities, and attitudes provide a fertile ground for imaginative activities. Let us think for a moment about those qualities in children which lead so easily to learning through imagination: Children are centered in the present. They are attracted to life and to that which they have in common with other living things and the natural world (nothing is more appealing, for example, than having an animal visit the classroom). Though they may be fascinated by death or something dead, children are much more intensely interested in discovering their origins, the origins of other living things, and the origins of things which lived before them, such as dinosaurs. They have a natural hopefulness, resiliance, and sense of wonder about the world. Their world is a very personal one; and while they may not be able to think in global terms, they can be extraordinarily sensitive to others because of their remarkable capacities to "become" other than who they are. They love to pretend to be other people, creatures, or animals and to create complex fantasy situations. Children love to play; they love to make things; and they have an innate ability to express themselves creatively.

We have tried in this section to offer a variety of activities which build on children's readiness to explore with their imaginations. First are activities which help put children in touch with their own pasts and give them a sense of themselves in time. Next come activities which foster the concepts of growth and change, followed by activities which extend children's sense of themselves into the future. Finally, there are some activities which address the issues of personal power and social change by offering children the opportunity to envision specific changes they might bring about in themselves and in the world of the future.

Using one's imagination can be very empowering. We can help children not only to envision a hopeful future, but also to create their own personal imagery as a tool for coping with change as it occurs. In a time when we are bombarded with violent and dehumanizing images from the world around us, such access to one's own creative resources is vital.

Activity 1: Who's Who?

In this activity -- a structured "guessing game" -- the children will try to match their classmates with the correct baby pictures. Deliberately focusing their deductive reasoning skills on the characteristics of the children which have and have not changed from the past to the present will heighten the children's awareness of their relationship to their pasts and help them place themselves in time.

1. Have the children bring in baby pictures of themselves, making sure they don't show the pictures to each other before giving them to the teacher.

2. The teacher prepares a display, entitled: "Who's Who?", with each child's baby picture posted anonymously, with only an identifying letter. (Blank sticker labels marked A, B, C, etc. work well and don't damage photo surfaces.)

3. The children use a mimeographed "answer sheet" on which are listed the names of all the children with a blank space to fill in next to each name. They refer to the photo display and write the correct letters next to the names they think the pictures belong with. (Having only a letter to write makes it possible for even primary children to complete their own answer sheets.)

4. In a group discussion, the correct answers are given and the children "check" their own papers. A nice way to do it is to go down the list of names, letting each child point out his baby picture and its letter, and then tell about the picture.

5. The teacher should reinforce the purpose of the activity -- to become more aware of what has and has not changed over the years -- by asking such questions as: How did you know this was Jenny as a baby? What things about her are still the same? What things have changed?

6. You may also wish to invite other children and adults in the school to your class to test their skills at guessing "Who's Who". This is an excellent get-acquainted activity for early in the year.

Activity 2: What Do You Remember?

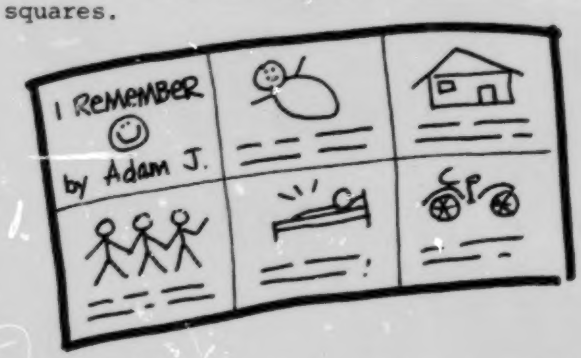
The purpose of this activity is to help children get in touch with their own pasts by remembering earlier events from their lives and then creating "storyboards" of what they remember.

1. Have a class meeting to discuss the question, "What do you remember from when you were a baby? from when you were two years old? etc. It will probably provoke lively discussion. Here are some questions to help focus the discussion.

    What did you do when you were _____ years old?
    What did you like to play? eat? etc.
    What didn't you like to play? eat? etc?
    What was your old bed time?
    What was the first day of kindergarten like?
    Who were your friends when you were _____ years old?
    Where did you live before your present home?
    What was hard for you when you were younger?
    What can you remember about your last birthday party?
    What was something funny you did which made the grown ups laugh?

2. Have each child make a "storyboard" of incidents which she shared in the discussion. The storyboard is a large piece of drawing paper folded or ruled into six or eight squares, with the title ("I Remember") in the

first square and a one-sentence caption and a drawing of an event in each of the other squares.



3. Allow the children to share their completed storyboards and then post them for all to see.

4. As a natural follow-up, let the children pair up and choose one of the questions listed in item #1 above and conduct a survey on that question. They can interview family, friends and others in the school about their earlier memories and report the responses to the question to the rest of the class. The survey responses could be listed and illustrated on posters to display or put in the form of individual books.

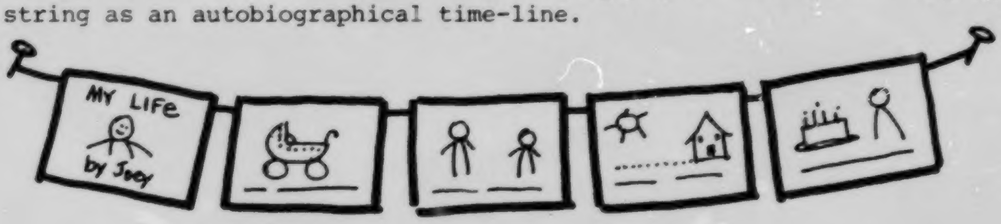
Activity 3: An Autobiographical Time Line

In this activity, children will create a "time line" of events from their own lives, thereby heightening further their awareness of the relationship of their past to their present, and helping them see time as a steady continuum.

1. Have the children make lists (aloud in a group or on paper) of the most significant events in their lives, with the dates if they remember them. The number of events listed should range between four and ten, with everyone's first item being their birth and perhaps some related details -- e.g., "I was born on March 13, 1976 and I already had a full head of curly hair. My parents named me Martin after Martin Luther King." Other events of significance to the children might include first tooth, first words, a memorable birthday party, the birth of a sibling, a family move, an illness or injury, starting school, etc. -- but don't be surprised at any unexpected "high points" they choose.

2. Next they write each item on an index card (5"x7" is a good size) with a color illustration of the event.

3. Each child's set of index cards is then stapled, in order, onto a piece of string as an autobiographical time-line.



4. As with any creative project about themselves, the children should be offered the chance to share and discuss their time lines. The time lines can then be hung like clotheslines around the room. (For the sequel to this, see Activity 10 in this section: "Extending the Autobiographical Time Line Into the Future".

Activity 4: Things Which Change

The purpose of this activity is to enhance children's awareness of the continuity of time and of changes which occur.

1. In a discussion, have the children brainstorm lists of things which change in specific ways. Use the following questions for categories of change, or make up your own.

   -- Things which were once in your bedroom (or house) but aren't there any more?
   -- Specific items of clothing you used to wear but now have outgrown?
   -- Things which used to be small and now have grown bigger?
   -- Things which used to be big and now have grown smaller?
   -- Things which have changed color?
   -- Things which change very, very slowly?
   -- Things which change suddenly?
   -- Things which get better as they change?
   -- Things which get worse as they change?
   -- Things which never change?

2. Next, direct the children's attention to the fact that people do things to cause change; and that they themselves have done many things to make changes. Brainstorm lists of changes the children themselves have brought about, using these and similar questions:

   -- Something you have changed in your bedroom?
   -- Something you have changed about your appearance?
   -- Something you did to make someone happy?
   -- Something you did which made someone angry?
   -- Something you did to make something more beautiful?
   -- Something you changed by using tools?
   -- Something you changed and then changed back again to the way it was.
   -- Something you did to create peace?

3. Have children illustrate their favorites from the changes they have brainstormed. Create a bulletin board display called "Changes;" make a book of all the examples; or let children write and illustrate their own individual books.

Activity 5: I Used To...But Now

In this activity children read and discuss poems and then write poetry themselves on the theme of their own growth and change. The purpose of this is to help them place themselves in time and become more aware of how they have changed from the past to the present.

1. Use the book Wishes, Lies and Dreams by Kenneth Koch (NY: Random House, 1970), especially the section "I Used To/But Now," to prepare the children to write poetry comparing their past and present selves. Read and discuss some of the children's poems from Koch's book, and then ask, "What things used to be true about you but now are no longer true?

2. After the children have had a chance to share out loud a number of their own "I Used To" statements, have them write and illustrate their favorites to bind into a book.

Activity 6: Observations of Change

It is important for elementary students to have numerous opportunities to observe changes which take place over time. The teacher should carefully structure many such activities as well as being alert to these opportunities as they spontaneously occur throughout the year. The teacher or the children can record their observations of various changes by such devices as taking measurements, making bar graphs and line graphs, writing about successive stages on charts or in notebooks, making drawings and diagrams, taking photographs, making tape recordings, or even dramatizing a series of events in a skit. In addition, on a regular basis discuss the changes being observed and make predictions on what might happen next; and check the predictions against what actually happens.

What follows is a list of possible topics on which observations of change might be made; you will certainly encounter many others in the course of the school year.

1. Keep a folder for each child with work samples from early in the year: a handwriting sample, a piece of creative writing, a math paper, a completed questionnaire about likes and dislikes, a drawing, a reading skills paper, etc. Show these items to the students again at the end of the school year. The changes will be dramatic and children will enjoy looking at their former accomplishments and seeing the progress they have made.

2. Keep an ongoing record of individual progress in some regular, measurable area of the children's schoolwork. For example, if you give a weekly quiz on math facts, chart the change in number of correct answers or number of minutes required to complete the quiz.

3. Measure children's height each month or so, making marks for comparison on the wall or recording the growth on graphs.

4. Plant seeds, make measurements of the growing plants at regular intervals, and draw pictures or write about changes in their appearance.

5. Record the outdoor temperature each day and plot the changes over the year on a graph.

6. Collect examples of records of change from newspapers and other sources: monthly average rainfall, the rise and fall of the stock market, sports statistics; class or school records of attendance, enrollment, lunch

count; ongoing records on changes from home (e.g., monthly utility bills, etc.) gathered through interviews with parents.

7. Observe the length of shadows throughout the day or the position of the same shadow over the course of the year.

8. Watch tadpoles develop into frogs, caterpillars make cocoons and turn into butterflies, insects hatch from eggs and develop.

9. If someone in the class has an infant sibling and a willing parent, watch and record the baby's growth and development: graph changes in length and weight; make a timeline of things the baby learns to do; make predictions about next week and next month; take photographs.

10. Take weekly photographs of something which changes slowly but regularly, such as the growth of the baby in item 9. Keep the background and setting the same in all the photographs so that the changes show more dramatically.

11. Make a time-lapse movie if the equipment is available; or view time-lapse films of plants growing, aerial views of a city throughout the day, cloud patterns, etc.

12. Encourage children to keep their own ongoing records of progress or change: a list of all books read during the year, a record of money spent, a chart of number of push-ups done in a daily exercise program. Not only does keeping such records help children appreciate the continuity of time; it also helps develop record-keeping skills useful in many areas of life.

Activity 7: Adopt A Tree

This is an extension of one form of Activity 6, above. Its purpose is to help children see the continuity of time by watching a tree grow and change with the seasons throughout the school year.

1. Take the class on a walk around the school grounds to "adopt" a tree. You may wish to choose three or four trees among which to vote. Try to guide the children toward choosing a tree which will indeed change with the seasons!

2. Make regular visits to the tree. During the autumn and spring months you may want to visit it more often, perhaps weekly.

3. Record the changes observed in the tree. These records may be made in a variety of ways: discussed in a group and written in a large whole-class book; as individual observations recorded in individual student notebooks; as a sequence of drawings in crayon, magic marker or paint (when the tree is covered with snow, try white crayon, paint or cotton on dark construction paper); in whatever form you and your class like for an ongoing record of observations.

4. Read books appropriate to the type of tree. If it is a deciduous tree, a wonderful book to read at the end of autumn or beginning of winter is Leo Buscaglia's The Fall of Freddy the Leaf.

5. Structure other science or language arts activities around the tree you have adopted. Here are some suggestions:
   - -- Bark rubbings
   - -- Measurement of length of branches, diameter of tree trunk, size of leaves, etc. as the year progresses. Do the measurements change? Make graphs.
   - -- Write a class poem or individual poems about the tree and its changes.
   - -- Write stories featuring the tree.
   - -- Dramatic play: children can imagine they are the tree. Is it happy? Does it have friends? Does it have enough to eat? Does it have good air to breathe? Whom can it ask for help if its world is not right?
   - -- The last trip to the tree, have a picnic or party under it. Everyone hug it!

Activity 8: Creating a World

The purpose of this activity is to heighten children's awareness of continuity and change over time and to help them use their imaginations to create a "personal world."

1. Give the children their own small object from nature, such as a shell, pebble, or leaf (a leaf is wonderful because its shape, texture, and veins suggest a whole world within itself). Spend time, as many days as you need, discovering the world within the leaf. Ask children questions, encourage them to draw or paint about their leaf, and tell stories about its origins.

2. Over time, the leaf will begin changing (color, shape, dryness). Ask children, "What do you notice about the leaf that has changed? If you could see through the eyes of this leaf, what would you see? How would you feel?" These questions can be starting points for lengthy speculations about the leaf's life, feelings, perceptions, and experiences. Make a record of the changes observed.

3. Eventually, suggest that the leaf might feel better if it had a home or world of its own. Give each child a shoebox to begin to build a world for the leaf. Provide a variety of art and collage materials. As the leaf's world evolves, ask the child (who has "become" the leaf) how the leaf feels about these different objects and "beings" in its world. Bear in mind that the leaf (child) can have relationships with each of these elements in its new world, which means that it can have feelings, perceptions, and interactions with the world it's becoming a part of.

4. Like the real world which is constantly changing, this little leaf world will be constantly changing. Use your awareness of this fact to work with issues of time. What might happen tomorrow (or next week, or in the winter) to the leaf? What does the leaf want to have happen? What does

the leaf like in its world? What doesn't it like? How might it change what it doesn't like? Does the leaf have dreams? You may want to begin collections of leaf stories, poetry, or books. These worlds can also be starting points for plays, songs, and other collaborative projects.

5. Beings from individual leaf worlds may want to interact with beings from other leaf worlds. Pick up on children's social impulses, encouraging them to find ways (through strings, birds, creatures, other leaves, etc.) to bridge their worlds, or ways to combine elements from different worlds to create new, cooperative worlds.

6. Ongoing individual notebooks of observations, creative writing, drawings, etc. provide a way to make a permanent record for children to save and look back on after the experience is over.

Activity 9: Time Capsule

The purpose of this collection of activities is to provide older elementary students with a sense of the connection between the past and the present, and between the present and the future. After exploring the ways in which concrete objects or "souvenirs" can evoke memories and communicate information, the students will create their own "time capsule" of significant objects from their present world to bury until a future time and re-discovery.

1. In order to help children understand that objects can evoke memories and communicate information about the past, discuss the fact that people often save souvenirs of vacations or special events or places. Brainstorm a list of things that could be souvenirs -- post cards, photos, seashells, rocks, a lock of hair, ticket stubs, a corsage, a "first dollar bill earned," a shirt or piece of bric-a-brac with a vaction spot named on it, an autographed playbill, etc. (Because children in upper elementary grades enjoy the outlandish, permit them to also brainstorm just for fun a list of comical or ludicrous souvenirs -- nail clippings, a peanut butter sandwich, etc.)

   Discuss: why do people save souvenirs? Do you or your family have any souvenirs from things you've done? Bring in a favorite souvenir from home to share with the class and tell what the memory is that it commemorates. What items might you choose as a souvenir of this school year -- a photo of the class, a paper you're proud of, an art project? Begin an ongoing class souvenir collection to remember significant events of the current school year -- momentos from field trips, examples of students' best work, photos of class celebrations, etc. Interview friends and family members and collect anecdotes about their most memorable souvenirs. Share interesting anecdotes in the group.

2. Because historical museums are, in a sense, collections of society's souvenirs, take a class trip to a local museum to examine their collection.

   Discuss: What item do you like best? What items give us new information about the past? What items raise questions or arouse curiosity? What is most unusual? Most beautiful? Why do you think people choose to save and display these items? What items from our lives -- home, school, or community -- might be worth saving as museum souvenirs?

3. Explain to the class that a time capsule is a collection of souvenirs chosen for what they communicate about a group of people at a particular time; the objects are sealed tightly in a container and buried to be dug up at a future time. In the context of different periods in history which the class has studied, discuss what items the people might have chosen to bury in a time capsule to communicate to us what their life was like. What items might be selected as most representative and most informative about our culture? (Using magazines and original drawings, students can construct collages of pictures of such items so that each collage is a "time capsule" to post in the classroom and compare and discuss.)

4. To extend item 3, do research on the ongoing question facing participants in the space program of what objects to send off on space voyages out of our solar system. These objects, if found by intelligent beings elsewhere in the universe, would be their only way of knowing about us and establishing contact with us; so a great deal of careful thought has been put into their selection. First brainstorm as a class and come up with a list of possible choices for these items; then find out what the scientists involved chose. It is an amazing list which will provide hours of thoughtful reflection and discussion, and we regret we were unable to locate it before this Guide went to print.) Analyze what the scientists' choices communicate about our civilization on earth.

5. Actually assemble a "time capsule" of items the students feel are representative and significant for them at this point in time. Include written explanations of each item. Ceremoniously and securely package the collection and bury it somewhere around the school -- it can be literally buried in the ground outside, or it can be sealed and deposited in a secure place inside the school. Decide on the best time to dig it up and leave instructions to that effect: at the end of this school year by the same people who buried it? at the end of this class's career in this school, e.g., 8th grade graduation? at a time even farther in the future to be dug up by another group of students? With planning and commitment, the "time capsule" could become a yearly class or whole-school project in which each group of students in turn has the opportunity to uncover and examine the time capsule created by a previous group, and then to create their own time capsule for a later group to uncover.

Activity 10: Extending the Autobiographical Time-Line Into the Future

This is a sequel to Activity 3 in this section, "An Autobiographical Time Line." Its purpose is to increase children's awareness of the relationship of the past and present to the future, as well as to allow them to imagine possible events in their own futures.

1. Have the children review the autobiographical time lines they made earlier in Activity 3. If they wish, they can make additional cards for significant events from their pasts before going on to the next step.

2. In a group, have them brainstorm things they would like to have happen to them in the future. They might come up with such ideas as getting a long-wished-for present on their next birthday; a special summer vacation trip; graduating from grade school to junior high or high school; going to college; marrying and having a family; making a contribution to the world. Sharing aloud is important so that they can get inspiration from each other's ideas. Elicit specific details for what they imagine by asking questions such as: "What kind of dog will you get when you move to the country? What will you name it?" or "What will your first car look like?"

3. Encourage the children to include events in which they contribute to the betterment of the world. Ask them to expand on their probably-vague ideas of their adult lives and careers so that each child's time line includes some contribution to peace, world-mindedness or social justice.

4. After the group has brainstormed a wide and fanciful range of future events, have the children each list a few events they would like to have happen in their own lives. The number chosen might range from four to ten. For older elementary students, they might also figure out a possible date for each imaginary future event.

5. The children then write their future events on 5"x7" index cards, along with a color illustration, as they did for the past events on their autobiographical time lines.

6. Lengthen the string for the time lines and add the new event cards to them so that they depict the complete life, past and future.

7. Let the children share their completed time lines with the group and then hang them again around the room.

Activity 11: Our Hopes and Fears for the Future

As we deal with children's imaginings of the future, we must be alert for any signs of anxiety and fear on their part. Research shows that even very young children have very vivid concepts of the threats which exist in our world; and, tragically, they are often afraid to express their fears out of a belief that adults don't want to hear them. Our desire to protect children naturally keeps us from bringing up the subject of fears -- ours and theirs -- and because we don't bring it up, children don't either.

Yet, fear arises from our survival instincts, from our healthy concern for our own well-being and the well-being of the world. As such it is a powerful source of motivation to act to preserve what we value. Our unwitting avoidance of the subject of fear can feel to children like denial or disapproval of what they have inside but are not sharing. This is an isolated and lonely place to be, one we would not wish for any child. It is therefore imperative that we provide natural, comfortable opportunities for children to share their hidden fears with each other and with the adults who care for them, and that we help them begin to use their healthy fear as the starting point for constructive action.

It is equally important that we be very careful not to add to children's existing fears or arouse new ones. It is inappropriate for us to offer them graphic details of world problems or make solemn doomsday pronouncements. Our job is to listen, and hear what they have to say without judgement. Then, and very gently, we can provide reassurance and answer specific questions and correct their misinformation. We can provide support, hope, and assurance that adults care about children's feelings. We can give them the comfort that they aren't alone in their fears and that the adults are aware and doing things in the world to make it a safer place. We can help them see that fear can be channeled into constructive action.

The activity which follows is simply a few thoughts and guidelines on structuring a low-key discussion opportunity for children to express both their hopes and their fears about the future.

1. Hold a group discussion (in a circle, in chairs or on the floor, so that everyone can make eye-contact with everyone else). Go over your discussion rules, the ones the children are familiar with, including the ones that make it safe for them to share (e.g., no one criticizes another person's ideas; everyone gets a chance to speak; no one has to speak). Then introduce the discussion topic: "Our Feelings About the Future." This discussion could come at the end of a series of discussions which lead up to it, on such topics as "Things I Like", "Things I Don't Like", "Things I Am Looking Forward To", "Things I Am Afraid Of", etc.

2. If "Feelings About the Future" is not enough definition to start an easy flow of sharing, you may wish to clarify the topic by saying something like, "All of us wonder about what is going to happen in the future. There are a lot of things we hope will happen, things we look forward to. There are also things we don't want to have happen. Who would like to share one of their feelings about the future?" If the discussion goes on for a while with only expressions of hopes and positive things, you might say calmly, "I hear a lot of wonderful things people want to see happen. It's fun to look forward to things. But people sometimes have things in their minds that they are afraid might happen. I wonder if anyone has a feeling like that? This should provide sufficient opportunity for those who wish to express fears to do so.

3. The teacher's response to each contribution should be interested, neutral, accepting. It is best not to make comments but rather to let everyone be heard who wishes to. A nod, a smile, or perhaps a "Thank you for sharing that," provide acknowledgement. If a child does express a particularly fearful feeling, your look of sympathetic acceptance is more reassurance than an elaborate verbal response which might communicate your concern and thereby add to the child's fear.

4. Many fears are based on misinterpretations and misinformation. This is where you can provide reassurance via a simple matter-of-fact response. But save it till the end of the sharing -- other children may share the distorted fear and need to express their perspective on it; or others may be able to correct and clarify the misperception in a meaningful way. The teacher should make mental notes of those questions which aren't resolved by the end of the discussion.

5. When all have shared who wish to, the teacher might close by saying "Does anyone have any questions about what was said?" This gives children a chance to ask directly for information, which the teacher can then provide. Then, almost as an afterthought, the teacher might address the areas of real misinformation: "By the way, Peter, what you said about UFO's spying on us is not true. There are no invaders from outer space here. That's just make-believe;" or, "Judy, you said something interesting about the Russians. But actually the leaders of the Soviet Union have said they want to work on peace, and we know that a lot of people there feel the way we do and are working hard to prevent a war." The chance to express fears out loud and be listened to with respect; hearing that one is not alone in one's fears; and finding that others take one's fears seriously but do not respond with either panic or denial; all these are valuable outlets for children and are usually all the reassurance that is needed. (Of course, should you detect that children's fears are exceptionally overwhelming or that severe misinformation is deeply rooted in their minds, it is appropriate to suggest that they share their feelings with their parents or other trusted adults, as well as for you to seek out additional guidance on meeting their needs.)

6. Research shows that many young children's fears center around separation and abandonment by the adults in charge. Almost any reality is acceptable as long as there is certainty that the adults know what's going on and are taking care of things. For this reason, it is important for the teacher to give children the explicit reassurance that their fears -- whatever they might be -- are understood by adults; and that furthermore, adults are working to make the world safer so that our worst fears for the future will not come true. In addition, children's feelings of helplessness can be made less severe if we also give them opportunities to take action to make the world a better place.

7. As a follow-up to the discussion, give children the chance to draw or write about their feelings about the future. The pictures or written pieces need not be shared with anyone else; they simply bring closure to the activity.

Activity 12: A "Cooperative World of the Future" Mural

The purpose of this activity is to give children a way to imagine what they want to do when they grow up, and to extend this vision to the ways in which their future selves might work cooperatively to make the world a better place.

1. Conduct a preliminary discussion in which children respond to the questions (1) What do you want to be when you grow up? (2) What would you like to do to help make the world a better place when you grow up? and (3) What is something you would like to see changed in the world around you when you grow up? Encourage children to share and reflect on each other's responses so that the images become richer and more detailed via the feedback.

2. Each child draws a picture of himself on large (11"x14" or bigger) drawing paper. The picture should illustrate the responses to the three questions discussed in #1: (1) the child in the grown-up role or occupation, (2) carrying out the chosen action to make the world a better place, and (3) set in a context which contains the desired change in the environment. For example, a child might show herself as a veterinarian putting a bandange on a dog's paw, simultaneously carrying a "NO MORE WAR" placard, in a setting of former highways now planted with flowers and turned into a park. As the three aspects of the child's vision may be at first glance unrelated, the teacher should encourage creative, light-hearted ways of combining them into one picture.

3. Create descriptive captions for the pictures (better to write them on separate paper than on the same paper as the picture) -- e.g. "This is Sandra when she grows up. She is a race-car driver who has just won the Grand Prix in her red Ferrari. She is helping save endangered animals. That's a picture of a whale on her car." etc. Mount the pictures and captions where everyone can see and talk about them.

4. Ask the class which pictures might "go together" to show cooperative work in the future -- e.g. the child who's a veterinarian and the child working to save endangered species. Let the children pair themselves up (or form small groups of 3-4) to decide a way in which they could work together when they grow up. Try to combine all three sets of elements depicted in the pictures if possible -- a real mind-stretcher.

5. Finally, create a cooperative mural by cutting out each child's future portrait -- or re-drawing it, as desired -- and grouping the figures to depict the shared activities. These scenes are then mounted on mural paper and incorporated into an overall background which includes the settings of a positive world of the future which the children drew around their individual pictures. (The planning and construction of the mural is, of course, a cooperative activity in itself; the teacher should provide structure, support and lavish praise for the cooperative, peace-building behavior of the group!)

6. The final touch: new, combined captions for the different parts of the mural scene; e.g., "Here are James and Andrea working on building a submarine. James is an undersea explorer and Andrea is an architect. They're going down to make an underwater farm to grow more food for hungry people..." etc. Title the mural "Our Cooperative World of the Future" and display it in a prominent place in the school.

Activity 13: Your Future Self -- A Guided Fantasy

In this activity, children will imagine themselves changing month by month till the end of the school year. Such guided fantasy will give them experience using their imaginations to envision very specific changes, and help them extend their thinking about themselves into the future. This is a preparation for Activity 14: "Writing a Letter to Your Future Self."

1. For this and other guided fantasies, it helps to create a mood of relaxation and introspection. Turn off the lights; have the children

close their eyes; perhaps play soft music. Tell them that they are about to take an imaginary voyage in time through the rest of the school year, seeing some of the changes that might happen to them. If you and they are comfortable with relaxation techniques, you might also want to start with some breathing, focusing and relaxing exercises.

2. In a soothing voice, begin the fantasy by having them focus on the present: "It is ____(date). You are in your classroom with your teacher and friends. Picture the classroom in your mind. Imagine yourself sitting in your seat and looking around. Look to the right and be aware of what you see. Look to the left ... look behind you ... and then straight ahead. Look at the other people in the class. See what they are doing. Look at the faces of some of the friends you like best. Imagine them looking back at you and smiling. Now imagine yourself doing some schoolwork which you enjoy. Imagine what the work looks like. Imagine yourself finishing the work and feeling proud of how well you have done it ... etc." Include details specific to your class's experience, and move slowly and with rhythmic regularity so that the children have time to picture themselves fully in the situations you describe.

3. Continue the fantasy by directing their imaginations to the future: "Imagine yourself going home, going to sleep, getting up the next morning, going to sleep, getting up again. Let several days pass in your mind. Let several weeks pass. Now a month has passed. It is now November (or whatever the next month will be). Imagine yourself walking to school. The weather is colder. You are wearing something warm. Picture the way you are dressed. Something you wore last winter has gotten worn out or too small. Perhaps it is a jacket, a sweater, or a vest. You have just gotten something new to replace it. Imagine what this new piece of clothing looks like. What color is it? How is it different form the old one? Imagine yourself looking at it as you are wearing it ... etc." At this point, the focus of the fantasy should be specific and concrete; as you continue month by month it will greadually become less so.

4. Continue guiding the children's imagining month by month into the future. For each month, provide a specific item for them to focus on, progressing gradually toward more abstract changes. Here is a list of suggested items to use; adapt them or substitute others which are more relevant to your class:

    -- Imagine yourself learning how to do something new which you have been wanting to know how to do. (The teacher should provide specific steps and details for this and all the items.)
    -- Imagine yourself going someplace new which you've looked forward to visiting ... Who is with you? ... What are you doing? ... What does it look like? ... etc.
    -- Imagine yourself meeting a new friend ... Imagine what they look like ... something you do together ... etc.
    -- Imagine yourself finding something which belongs to someone else ... What does it look like ... Imagine yourself locating the owner ... returning the object ... the owner thanking you ... etc.

- -- Imagine yourself winning a prize or an award ... What did you do to win it? ... Who gives you the prize? ... What do they say to you as they present it? ... Who is watching ... How do you feel? ... etc.
- -- Imagine yourself helping someone in need ... Who is it? ... What do you do? ... What do they say ... How do you feel ... etc.
- -- Imagine yourself noticing something in the school that is wrong and needs to be changed ... What is it? ... Imagine yourself doing something to make it better ... What do you do? ... Imagine what it is like after you have made it better ... etc.
- -- Imagine yourself noticing something in the neighborhood that is wrong and needs to be changed ... Imagine yourself changing it ... What do your do? ... Imagine the situation after you have made it better ... etc.

5. After you have completed the fantasy for the last month of the school year, end by saying: "Now imagine it is the last day of school. Picture yourself in the classroom. Look around you ... look at your friends ... look at yourself ... Think about all the ways you are different from the way you were at the start of the year ... Now say good-bye to your friends and return to the present." Allow the children a few moments to collect their thoughts and have them open their eyes.

6. They may wish to share parts of the guided fantasy or discuss the experience. This can be done in a large group or more informally in small groups. They can also make drawings or write about what they imagined.

Activity 14: A Letter to Your Future Self

This is an adaption of an activity successfully done with high school students writing letters to themselves as they would be at the age of twenty-one. In the letters, the students described themselves as they were in the present, talked about what they hoped would happen during the intervening years, made predictions of changes that might occur, and posed questions to their future selves. Much care was put into writing the letters, which were then sealed and put away for a few years to be opened on the student's twenty-first birthday.

The immediate purpose of the exercise was to allow the students to reflect on their present values, hopes, feelings and ideas and then to think about their immediate futures. A second benefit came when the letters were opened. The content had faded in their memories so that it really felt like receiving a letter from a friend from the past. They expressed amusement at their former naivete and astonishment at how much they themselves had changed and at the completely unexpected changes which had occured in their lives. Paradoxically, they also found to their surprise that the seeds of who they were at twenty-one were clearly evident in the letters written several years earlier: what they had thought to be recent discoveries were already foreshadowed in the letters. And many expressed regret at the loss of idealism which had already occured.

In our adaptation for elementary children of this exercise, the children will write letters to their future selves in the fall and then open and read the letters near the end of the school year. In their letters they will tell about their present selves, make predictions about changes they think might occur, anticipate on peacebuilding actions they might perform, and ask questions of their future selves. It is hoped that the few months which pass will be sufficient for the children to experience delight, surprise and amusement when they read their letters at the end of the year.

1. To put the children in touch with their future selves before they write their letters, you may do Activity 13: "Your Future Self -- A Guided Fantasy."

2. Discuss as a group the things they might include in their letters. You might encourage them to think of the exercise as similar to writing a letter to a pen pal or another child they've heard a lot about but never met. Establish the things they already know about their future self, and then ask what things they don't know which they look forward to learning about. They can brainstorm a list of things to tell their future self (things they most probably will forget by the end of the year) and corresponding questions to ask: My best friend right now is _____; who is yours? The best book I've read recently is _____; what good books have you recently read? Something which makes me mad these days is _____; how about you? Other likes and dislikes and memorable recent experiences can be included.

3. Next focus the children's attention on the length of time which will elapse before they reread their letters. During that time a number of changes will occur. Have them list the changes and significant events they can predict: their birthday, perhaps, and other holidays; learning long division; an election; getting a new pet; joining a little league team. Have them fantasize what these predictable events will be like and ask questions about aspects of them which their future selves will know the answers to: What did you get for your birthday? Who won the world series? What did you learn in math this year? ... etc.

4. Finally, help them look at the ways their evironment could be changed for the better during the intervening months. Have them tell their future self about things they would like to do to improve their world and ask their future self about whether those changes were made. (Here you should help them keep their ambitions within realistic bounds so they won't feel disappointed when they evaluate their accomplishments at the end of the year. One manageable peacebuilding action is sufficient.)

5. Write the letters. Allow time over several days so the children can re-enter the task afresh and do a thorough job. Perhaps the final copy could be written on real stationery or in some way made "special."

6. Seal and save the completed letters. At the end of the school year, ceremoniously distribute them to their recipients, the "future selves," and let the children read them and react. How do they feel about the letter? What things make them laugh? What things surprise them? What things turned out just as they predicted? How have they changed since

the letter was written? What have they accomplished to make their world a better place?

7. To those students for whom the activity was especially meaningful, you may want to suggest that they begin keeping a journal. In it they can reflect on the present, speculate about the future, and record thoughts and feelings for their future selves to read.

Activity 15: "I Have A Dream"

To conclude this section on "Imagining the Future," we have selected an activity for older elementary students (i.e., grades 4-6) based on Martin Luther King, Jr.'s "I Have A Dream" speech. This stirring speech was originally delivered on the occasion of the People's March on Washington, D.C., August 28, 1963. In this activity, children will become acquainted with the context of this speech -- the man, the movement, and the vision -- as well as with excerpts from the speech itself. They will then envision their own dreams for a better world and create their own "I Have A Dream" statements. Finally, they will communicate their dreams, choosing among a number of forms of expression, and find some way (however modest or symbolic) to translate the dream into action.

Because King's "I Have A Dream" speech is such a powerful expression of vision and commitment, we are reprinting an abridged version of it at the end of this activity for you to read with your students. A recording of the speech is also available, and you may wish to obtain a copy to share with your students (we regret that we were unable to provide the bibliographical information on this recording at the time this Guide went to print).

Martin Luther King's birthday (January 15) is a celebrated in many schools throughout the country, and he is honored at that time in a variety of ways. The occasion of King's birthday provides a special opportunity for children not only to become better acquainted with the contribution of this inspiring peacemaker, but also to reflect on their own dreams for the world to come. We hope some of the ideas in this activity will be useful to you should you choose to observe King's birthday with a project on his life and work.

1. To establish some background, refer to the profile on King in the chapter "Peacemakers" in the Grades 7-12 section of this guide and to the profile and activities for elementary students in the K-6 "Peacemakers" chapter. In particular, the children's biographies of King listed in the K-6 section "Famous People as Peacemakers" are an excellent source of material to give children a context in which to appreciate the speech.

2. Read King's "I Have a Dream" speech (reprinted below) with your students. You might reproduce and distribute copies of the speech and allow students first to practice reading assigned parts of it to themselves, asking for help when they encounter difficult words. They can then practice reading their parts aloud with a partner until they feel comfortable. Finally, let them take turns reading their parts before the class, while others follow along. Encourage them to read with appropriate "expression", thinking about the sound and rhythm of the words.

3. Discuss the style of the passages read. Clarify the meaning of phrases the students don't understand. There is a wealth of material in the speech for vocabulary building, use of metaphor, language usage, inferential reasoning, and other reading comprehension skills.

4. Focus on the message of the speech. Possible areas to explore include the following:

   -- What problems did King see in our society? What things did he want to change? What specific injustices does he mention in the speech?

   -- Do you agree with him? When you think about society as a whole or your life in particular, do you see injustices? Do you see problems? What bothers you about the world, if anything? Is there anything you'd like to change?

   -- Martin Luther King had many opportunities to accept high paying, relatively safe jobs. Yet he chose to pass up those opportunities in order to help lead a movement for a better world. That movement demanded that he work virtually all the time, that he live constantly with the fear that he or his family might be hurt, that he spend time in jail. His work schedule meant that he had very little time to spend with his family. In the end, he gave his life. Why did he choose to live his life this way? What was the source of his commitment to work for justice and freedom? Does his speech give us any clues? What do you think about a person who spends his life that way? How do you think you would have felt if you had been one of his children?

   -- What about you? How do you want to live your life? What things are most important to you? There are many ways to make the world a better place. Which ones appeal to you?

   -- How did King work to put his dream into effect? What were his methods? What does he say in the speech about what people in the Movement must not do? Why do you think he said that? Was he right to advocate only nonviolent methods? How about in your own life? Does his approach have relevance there? What would it mean to live nonviolently?

   -- What was Martin Luther King's dream, as expressed in the speech? That is, what was his vision of the way the world ought to be? What is your dream for yourself? for your family? for your school? for your neighborhood? for your city? for your country? for the world?

5. At this point, have children brainstorm as many individual or shared "dreams" as they can which they really care about. Make an exhaustive list to be sure that all areas of their concern have been heard. Include all levels from the individual and relatively modest "(I have a dream that I could learn to swim the length of the pool"), to the local ("I have a dream that the Red Sox Would Win the Pennant") to the global ("I Have a Dream That There Would Be No More Nuclear Weapons On Earth"). Don't make judgements on any contributions, even frivilous and self-serving ones. Not all dreams for the future are entirely noble and

humanitarian nor do they need to be. You can gently guide their attention in that direction as you continue the activity.

6. After all the ideas have been shared, have students write individual lists of their own dreams for the future, starting with the most personal and moving up to the global. They should make their lists as complete as possible, perhaps from 10 to 20 items. Encourage them to spend some time thinking about their list, perhaps putting it aside and returning to it over several sessions. Their goal is to define seriously their hopes for themselves, for others, for their world.

7. Have them choose from their lists those dreams which they feel would most contribute to a more peaceful world. Focus and elaborate on these, perhaps by writing a paragraph or an essay or a "Letter to Martin Luther King, Jr." telling about their dreams and visions for a better world.

8. Prepare a program to present before others in the school, ideally as part of the school's celebration of King's birthday. This might consist of selected students doing a dramatic or choral reading of parts of King's "I Have A Dream" speech, followed by readings or recitations of the students' own dream statements. For a musical addition to the program, students might sing the Pete Seeger folk song "Last Night I Had the Strangest Dream", using the original tune but with verses they have written which reflect their own dreams.

9. Bring closure to the "I Have A Dream" activity by having the students choose one of their dreams for a better world and decide on a way they can do something right now to help realize that dream. Joining their efforts with those of a local organization working on that problem is one way; other ways include writing letters to local, state or national leaders on issues of concern; writing articles for the school newspaper or letters to the editor of the local paper; participating in a walk-a-thon or other fundraising project; organizing a student group to work on a school or community problem; preparing an art display on a topic of concern for the school or local library; writing stories or poetry about an issue and sharing them with others. It is important that children have the opportunity to experience themselves as able to take action. We need to help them see that any action, even a very small one, contributes to the combined efforts of others who, like Martin Luther King, have a dream for a more peaceful world.

On the following pages is Martin Luther King, Jr.'s "I Have a Dream" speech, excerpted from Stephen Oates's biography of King.

King's "I Have A Dream" Speech

"Five score years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. But one hundred years later, we must face the tragic fact that the Negro is sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

"In a sense we have come to our nation's Capitol to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

"It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked 'insufficient funds.' But we refuse to believe that the bank of justice is bankrupt. . . So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. There is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of Democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood. . .

"But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. . .

"There are those who are asking the devotees of civil rights, 'when will you be satisfied?' We can never be satisfied as long as the Negro is the victim of the unspeakabe horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing to vote for.

"I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident -- that all men are created equal.' I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

"I have a dream today.

"I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

"I have a dream today.

"I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

"This is our hope. This is the faith I shall return to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, pray together, struggle together, go to jail together, stand up for freedom together, knowing that we will be free one day.

"This will be the day when all of God's children will be able to sing with new meaning 'My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside let freedom ring.' And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. . . But not only that; let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountaintop, let freedom ring.

"When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God almighty, we are free at last!"

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CONCEPTS OF PEACE

The overall purpose of this section is to have students explore their own and other people's concepts of peace. Specifically, our objectives are to introduce peace as both a state of being and an active process, to realize that peace is defined in different ways by different people, to identify important elements of peaceful situations, and to clarify students' own concepts of peace. We present these ideas for students to consider on four levels: personal, community, national, and international.

Many people look at peace as a passive state rather than as an active process. Action and excitement are often associated with war or conflict, but peace is perceived in a vague way as what exists in the absence of war. We would like students to realize that, in the presence of certain elements which we will explore, peace can be a positive, thought-provoking, growth-producing, challenging, creative, and satisfying process. For example, we would like them to see that nurturing, caring for someone, is an activity of peace and to recognize that there is joy and excitement in being part of someone's growth. We would like them to understand that peace is the camaraderie, exertion, and satisfaction of working together toward a worthwhile goal. We would like them to appreciate the excitement of cultural exchange on an international level, the bridging of cultural differences, the challenge of sports competition, or the cleaning and greening of the cities, the land, the air, and the water as peaceful activities.

These exercises also encourage students and teachers to raise questions about the relationship between peace and justice and the means by which international peace is maintained and promoted. In examining the relationship between peace and justice, students are challenged to inquire whether peace is merely the absence of war or the presence of justice. They are also challenged to think about what constitutes a just peace. In the concluding activity three positions are presented on the question of how peace should be maintained: peace through strength, peace through negotiation, peace through justice and international order.

SEEKING A DEFINITION

The first activities in this section explore students' existing images of peace. It is important to realize that students will have widely different experiences with the word and the concept. Some will see it as the equivalent of quiet and solitude while others will see it as tinged with weakness and passivity. The purpose of these initial activities is to help students articulate these images.

The activities offered below are discussion starters. It is the discussion that will follow the activity that will be the most important experience for students; therefore, it is important to think through the possibilities for the structure and content of the discussion. Due to the wide divergence among students' images of peace, the discussion will vary. Here are some items to think about before you lead your class discussions.

If a class has widely divergent definitions of peace, it would be appropriate to discuss how and why we have such different impressions. On the other hand, if the class seems to focus on a limited definition of peace (for example, peace as quiet), help them explore experiences of peace in their lives that are exciting and challenging (see "Remembering a Time").

If a class defines peace as the absence of war or absence of violence, help them explore how they would feel when war and violence were absent and describe what society or the world might be like. This approach would help them see specific qualities of peace, rather than empty space when war or violence were not present.

If the class seems to focus on the weak, passive, and boring aspects, the discussion could explore why something so positive is seen in such a negative light. It is important to note that some of this negativity comes from a sense of hopelessness about ideals of peace in society and experiences of peace personally. Students may feel that personal, social, and international peace are impossible goals not worthy of their time. Given the conflicts they see around them this is understandable. Rather than attempting to convince them otherwise, allow them to share their frustrations and their underlying hopes. It may be helpful to structure discussion around the questions, "Can we feel hopeful for the future?" and "How have people struggled to overcome what seem to be impossible goals?" You may then want to spend some time studying peacemakers to provide models of individuals and organizations that are making a difference.

What also may become evident is how rarely students experience peace or how the focus of our attention is often on conflict. You may want to talk with them about the things in their lives that keep them from experiencing peace. You may also want to help them see that some of their experiences are really experiences of peace (see "Remembering a Time"). And finally, you may wish to structure several class experiences of peaceful situations (see "Classroom Experiences in Peace").

You may also find a wide divergence in definitions between boys and girls and a need in boys to defend fighting and violent situations. See the "Developmental Issues" section for more elaboration on this. Your discussion could focus on this difference and the qualities of strength that boys see in fighting. Rather than discounting these, you may wish to brainstorm the qualities of strength that can also be found in peace and the pursuit of peace.

Throughout this section there is an effort to separate peace from "peace and quiet." While quiet is an essential part of some peaceful experiences, excitement, challenge and total concentration are the essential elements of others. This section also attempts to separate peace from conflict. It is important to help students see that peace is not just a way to resolve a conflict but an experience in and of itself.

KEEPING A JOURNAL

Journals can be an important means of helping students observe and reflect upon their own thinking. It is helpful to give students some class time to work on their journals so that they can respond immediately to class activities and discussion.

Ask students to keep (for a week or longer) a journal which addresses specific occurrences of peace or conflict in their everyday activities. The first entry should define the student's concept of peace. The remaining entries could respond to some of the following topics:

--Name some of the moments that you felt peace.
--Name some of the moments that you observed individuals involved in peacemaking.
--What role does inner peace and peacemaking play in being a leader?
--Who around you do you see as a peacemaker?
--What are the hopes that you have for peace in your life?
--What are the dreams you have for world peace?
--Is there a relationship between peace and justice?
--Does seeking peace mean non-violence?

Throughout this guide you will find many activities that have good journal questions or are good journal activities. During the period in which students are keeping a journal encourage them to revise their definitions of peace based upon their new experiences and thoughts.

BRAINSTORM

Place the word "peace" on the board and have your students brainstorm the words and images that they associate with it. Do the same thing with the words war or conflict. Have the class examine each list for common themes among each group of words. You will probably find that the words and images related to peace are move passive and quiet while the words and images for war are more dramatic and exciting. Discuss why this is the case. This may effectively lead into another brainstorm around all the active and challenging things that people do that are peaceful.

DEFINITIONS AND ESSAYS

Have students write their definitions of peace and then write about a time or a way that they personally experienced peace. Allow the students to share these definitions and experiences. For English classes this may be a theme topic for an essay. The topic could vary from describing a significant peaceful experience to what might the world look like if peace came to it tomorrow. This is an excellent activity for initiating a peace studies journal.

ART

Have students draw a picture of what peace means to them. They could choose a personal experience, a social setting or a national or world view. When students are finished, initiate a discussion in which they share their perceptions of peace with each other. These drawings could be displayed for the whole school. They could also be sent to Boston Area ESR, 11 Garden St., Cambridge, MA 02138, so that they may be considered for publication in a collection of student art on issues related to nuclear war and peace.

PEACEFUL FRAME OF MIND

Have students list all those things that interfere with a peaceful frame of mind. Then have them imagine that these obstacles were absent and describe what that experience would be like.

SURVEY ON PEACE

One way to involve students in the exploration of how we think about peace is to have them survey their fellow students and/or adults. Have your students survey 5 to 10 people each asking them "What are the first words that come to mind when you think of peace?" or "How do you define peace?" Group these in categories such as nature, personal peace, world peace, etc. Analyze how people felt when they talked of peace. Did they see it as the equivalent of peace and quiet? Did they see it as weak or passive? Did they see it as a positive part of growth and community building?

Profile what your school thinks about peace and have your students send the results to your school newspaper and to Mr. Shelley Berman at ESR, who is researching students' views on peace.

Peace Interview

Name:

Age:

Interviewed by:

1. What are the first words or images that come to mind when you think of peace?

2. How do you define peace?

3. What are five activites in which you experience peace?

4. What are your images or thoughts when you hear the phrase "A world at peace"?

5. How would you describe people who are peacemakers?

6. Are you doing anything to bring peace to your community, country, or the world?

QUESTIONS OF PEACE

This activity is designed to challenge and complicate students' thinking about peace. It is helpful to do this after they have had a chance to define peace. Each of the following vignettes poses a situation that is partially peaceful and yet peace is held in tension by a conflict. Through these vignettes students are asked to think about whether peace is merely the absence of war or the absence of violence, whether there is a relationship between peace and justice and what that relationship might be.

The main question to ask students concerning these vignettes is "Do you feel that there is true peace in these situations?" Each vignette has elements that are peaceful and not peaceful. We suggest you explore these aspects with your students. One way to do this is by developing two lists on the blackboard and discussing the lists.

If you decide to do this activity in two days, we suggest that you discuss four vignettes the first day. For homework give the second page of vignettes and instruct your students to ask one adult or friend not in a class doing this exercise to answer for each vignette: 1) Whether they believe true peace exists in this situation, 2) What are the elements of the situation which are peaceful? Why? 3) What are the elements of the situation which are not peaceful? Why?

In class the next day discuss students' accumulated responses as well as their own opinions.

Whether you complete this in one or two days, finish the exercise by bringing students back to their definitions of peace that they previously wrote (if you use solely this exercise, begin it with a homework assignment asking students to define peace). Allow students to revise their definitions in light of discussion of the vignettes.

The idea for this activity came from Peacemaking by Barbara Stanford.

Thinking About Peace -- Vignettes I

___ Since World War II, the U.S. and the USSR have continually stockpiled nuclear weapons. Today, the strategic nuclear arsenals of the two countries total over 15,000 weapons with enough explosive force to destroy the world several times over. In addition, six other countries have nuclear weapons and several others have the capacity to build nuclear weapons. The history of the past 35 years is filled with threats and tensions, but the U.S. and the USSR have not had a major violent confrontation in this entire period. Recent research in the U.S. indicates that the possibility of nuclear war is affecting how people view their futures. This seems particularly true for young people, many of whom believe that nuclear war is inevitable and wonder if they will live to raise families and lead fulfilling lives.

___ Mr. Bending, the science teacher at Wortstown Middle School, has a reputation with other teachers of having a very quiet and orderly classroom. However, students report that when Mr. Bending catches them daydreaming or talking with a friend, he shouts at them using hostile and often abusive language. Other students tell of being ridiculed when they answer incorrectly or are confused. They also report that Mr. Bending often threatens to send students to the principal's office, to call their parents, or to keep them after school. Everyone agrees that Mr. Bending would never hit a student. In fact, physical violence is not permitted by anyone in the school.

___ For years, women in a large company have been paid less money than men who do the same work. This fact was kept secret. Recently, as a result of the persistence of several women workers, this has become known. These women have threatened to take their case to court if the company does not change its policy and offer equal pay. The result of all this activity has been that the climate in the office has changed. People are frequently angry with each other and there is frequent grumbling, arguing, and even yelling. Before it became known that women were paid less than men, the climate was much less hostile. There were few open arguments and the women tended to be silent and passive.

___ Molly Haas is 77 years old and widowed. She lives alone in an apartment in an old and deteriorating part of a large city in the U.S. In the last 15 years, as crime has increased in Molly's neighborhood, she has placed bars on her windows and an extra lock on her door. Her home is a friendly and quiet place. However, fearful of being mugged, she only goes outside during the day and only when accompanied by a friend. While Molly has never been mugged or robbed, many of her friends have been. She lives with constant uneasiness about her safety.

Thinking About Peace -- Vignettes II

___ For years the U.S. and the USSR have supported armed conflict within other countries such as Korea, Vietnam, Cuba, and the Middle East nations. From 1961 to 1979, the USSR sent other countries $32 billion worth of arms while the U.S. sent over $27 billion in arms. Both countries have provided military training to significant numbers of people from many countries. However, the U.S. and the USSR have not had a major military confrontation since 1918 when the U.S. sent troops to fight against the Bolshevik revolution.

___ Four major cliques exist within your school. Most of the cliques are racially segregated. Although no violence exists between the groups, there is a complete absence of communication. There have even been several instances of students segregating themselves within the classrooms. For this reason, teachers have made unsuccessful attempts to initiate integrated group projects within their curriculum; yet the situation continues to exist.

___ In Poland recently, workers demanded the right to have their own union, separate from the government. For several months they were allowed to organize and express their concerns and desires. However, as the union, known as Solidarity, gained increasing power, the influence and control of the government was threatened. Due to food shortages, floods, strikes, and generally bad economic conditions, the country was in turmoil. The army, led by General Jaruzelski, felt that things had gotten out of hand and they took control of the government, instituting martial law and outlawing the union. Quickly, general order was returned to the country, but not without protest and several deaths. Although economic problems continue and the union and protest survive underground, Jaruzelski and his army have established general order and until recently maintained government control through martial law.

___ Deborah Carr is a high school student. One day after class in contemporary issues, she felt particularly depressed. She had listened to three presentations that day. First she learned of thousands of infants starving each day in countries like Ethiopia and Bangladesh. Then she heard about the civil wars, poverty, and constant violence in Central America. Finally she listened to stories of the hardships of the unemployed in the U.S. Deborah took a long walk in the woods, sat down, and let her mind drift away from the world's problems. The woods were quiet and calmed her mind and heart. She listened to the subtle sounds. She breathed deep. She felt relaxed and gradually forgot the problems that troubled her so much. She sat quietly for some time.

___ Denton is a town of 4,000 residents, 150 miles from the largest big city. It sits in a beautiful valley dotted with farms and orchards. Denton is clean and safe. Its adults are responsible and friendly citizens. Its children are bright, athletic, and well-mannered. People like living in Denton. Many folks work for the Wildwood Chemical Company. Unfortunately, waste from the company plant has killed all the fish in the large lake just south of town and is beginning to contaminate the town's drinking water.

AN INTRODUCTORY SCIENCE ACTIVITY

The goal of this activity is to help students examine how scientists see their role in the search for peace, and their responsibility vis-a-vis the applications of new discoveries. It will also help students expand their concept of peace by exploring many ways scientists are seeking to improve the quality of human life and the moral and ethical questions they confront in the search for a better world.

Brainstorm

Begin the activity with a brainstorm of the work that scientists are doing to enhance our ability to wage war. Most students know about the research in laser, space, chemical and nuclear weapons but may be relatively uninformed about other weapons systems or the communications or control systems that go along with them. It may be helpful to locate an article or two that discusses this work to give students some of the background information. (This was one of the tasks that we did not achieve by the time we went to print. If you find material that would be useful for our next draft, please send it to: Boston Area ESR, 11 Garden St., Cambridge MA 02138.)

Discussion

After listing 15 to 20 of these activities, begin a discussion of why scientists participate in these efforts. You may wish to start with the following statement by Alfred Nobel, the inventor of dynamite and the founder of the Nobel Peace Prize, explaining why he invented dynamite:

> "The more horrible the means of destruction, the more nations will wish to escape the responsibility of declaring war . . . On the day when two army corps are able to annihilate each other in a second, probably all civilized nations will recoil from war in horror and disband their troops. Wars would stop instantly if war meant death for the general as well as for the soldier or if war hovered impartially over every man, woman, and child."
>
> Alfred Nobel in Dynamite and Peace.
> Edith Patterson Meyer. Boston: Little,
> Brown and Co., 1958. pp.196-200.

Other scientists have participated in war efforts or the development of technology that was applied to war yet meant these to be used to obtain or preserve peace -- Albert Einstein and Robert Oppenheimer are two of the most notable examples. Nobel, Einstein, and Oppenheimer all participated in encouraging governments and individuals to search for ways to avoid using these weapons. Nobel established the Peace Prize with the profits from his invention; Einstein was a pacifist and wrote extensively on the need for peace; Oppenheimer spoke out for the abolition of nuclear weapons.

You may also wish to raise the issue of inventions and discoveries which seem -- at first -- to bear no relation at all to war, whose purpose and applications seem incontestably peaceful. Consider among these the "labor saving devices", products and technological advances so enthusiastically embraced by American culture in the 20th century: the automobile, plastics and other synthetic materials, supersonic jet passenger aircrafts, pleasure vehicles such as speedboats and snowmobiles, artificial food products, chemical preservatives, DDT and other pesticides, disposable containers, interstate highway systems, etc. Consider also the advances in medical science: antiobiotics and other "wonder drugs", X-rays and radiation therapies, artificial limbs and hearts and other organs, blood transfusions and organ transplants, life support systems, methods for the pre-natal diagnosis of birth defects, in-vitro fertilization of human embryos, the discovery of DNA and the chemical manipulation of genetic material, ways of prolonging life for the old or the critically injured, etc. What price do we pay for these contributions to the quality of human life? What unforeseen threats and dangers have already been posed by "benevolent" scientific discoveries? What other threats might arise in the future? What responsibility should scientists assume for the control of their discoveries? In whose hands should be the control of the applications of these discoveries? If not in their control, could scientists refuse to work on war technology or in other controversial areas? (An excellent film which addresses this question with regard to Robert Oppenheimer and the invention of atomic weapons is "The Day After Trinity.") In short, how are the decisions made -- how should the decisions be made -- as to the ways in which scientific progress affects the basic quality of our lives?

Further Brainstorming

Finally, you may want to end the activity by brainstorming with students all the things that scientists are currently working on to improve the quality of life around the world. Have students keep a journal of newspaper and other articles about scientists who are doing this work as well as those active in the political arena, and continue to discuss and evaluate the contributions and dangers to the quality of life in our world.

ACTIVITIES FOR AFFIRMATION AND EXPANSION OF AN ACTIVE CONCEPT OF PEACE

The following activities help students broaden their concepts of peace to include exciting, challenging and active experiences. It is important that we continually draw attention to and affirm those ways of seeing peace that are not just quiet or passive. On a personal level we can help students identify as peaceful those experiences of an inner harmony, a deep sense of meaning, a connectedness with the environment and the world and of inspiration and joy. On an interpersonal level we can affirm those experiences of mutual understanding and respect, trust, compassion and cooperation. On a social level we can draw attention to those experiences of sharing, fairness, cooperative problem-solving and community building, and personal empowerment. On a global level, we can help students see that experiences of peace can include experiencing a link with humanity; exploring new cultures and appreciating the richness in their diversity; and feeling compassion for those suffering under injustice and participating in efforts to create a more just and peaceful world.

REMEMBER A TIME

This activity provides an opportunity for students to find experiences in their own lives that symbolize an active concept of peace and to share these with others in the class. In this activity the teacher asks the students to look back into their lives, find particular types of peaceful experiences and then write a short description of how they felt. These can then be shared with the class if the student wishes. Because some of these will be personal moments students should feel free not to share them. This is an excellent activity to be done in a peace journal.

You may wish to begin by telling students that you are going to ask them to think about some particularly meaningful times in their lives. Through their discussion and examination of these, they will see some common threads. You may want to select 5 to 10 of the following, so as to allow time for discussion and sharing.

--Remember a time of solitude when you felt at peace with yourself.
--Remember a time when you felt inspired and excited.
--Remember a time when you felt part of the world of nature.
--Remember a time of joy.
--Remember a time when your concentration was so focused that you felt completely involved in what you were doing.
--Remember a time of closeness with your family.
--Remember a time of arriving at a mutual understanding and respect with someone you either disagreed with or didn't like.
--Remember a time when you worked well together with a group of people.

--Remember a time when you felt that you made an important contribution to someone or to your family or to your community.
--Remember a time when you felt like you overcame a difficult challenge, first by yourself, then with other people.
--Remember a time when you stood up for what you believed.
--Remember a time when you participated in a small way to make the world a better place.
--Remember a time when you came to understand a person from another culture.
--Remember a time when you felt a desire for world peace or did something to help people in another country.
--Remember a time when you negotiated the settlement of a conflict.

Throughout the discussion of these experiences, help students identify how each of these may be an experience of peace. You may want to ask the class which of these experiences are ones of peace and which ones would not fit their definition. Help them expand their definitions to include these as experiences of peace.

CONCEPTS OF PEACE IN LITERATURE

We share this as an idea for an activity. We saw a need for sharing examples of poems, short stories and essays that help students develop a more active concept of peace. Due to the time constraints in writing this first draft we were unable to present examples and a bibliography for this activity. You may already have some examples that would act as discussion starters. You may also wish to have your students find these through library work or create these through their own writing. If you do have poems, short stories, essays, books or student writings that you think would be appropriate for this activity in our next draft, please send them to Boston Area ESR.

A LIBRARY SEARCH FOR PEACE

Direct students' attention to the question of what other people throughout history have thought peace is. Begin a library search for quotes on peace. Have students use research skills to track down as many quotes from as wide a range of sources as possible -- Shakespeare, poetry, the Bible, eastern and western philosophy, political theory, popular music, etc. -- and combine these quotes into an ongoing, evolving "dictionary" of peace definitions. The initial collection with definitions on index cards might be posted on a bulletin board for all to read. After a few weeks or as the collection starts to get cumbersome, it could be transferred to book form. At some point you may wish to group the quotes into themes and discuss the many perspectives on peace.

COMPETITION AND PEACE

Competition and competitive activites are areas that most students can relate to fairly directly -- being on a sports team, competing for grades, trying to be better than a friend at something. Because of the association that many people make between competition and winning/losing, discussing competition can raise many issues about peace.

It is important for students to consider that peace does not mean an absence of conflict or competition. Have them think about most of the competition in our society: in the marketplace, in the sports arena, or in politics. These are for the most part peaceful and productive activities? It is also important for students to notice that we often focus solely on the competitive aspects of these activities.

Have your students list all the competitive activites that they are involved in or that they see around them. Select those in which the competition ends with no long lasting hard feelings or destructive impact on the loser. Examine the rules and values that keep these activities peaceful and what happens when these are not respected, e.g. cheating in a basketball game, making false product claims in the marketplace, or subverting someone's political campaign with false information. Discuss why these rules break down at times and how peace is restored through different forms of justice in each situation. Finally, examine how some competition ends destructively, such as gang fights, unemployment, the arms race, etc.

Are there larger considerations? What about respect for the peaceful resolution of a game? Respect for one's opponent? As you do the following exercises, have your students question first whether our society could function without some of these "values" and second, what connection competition has to these values and to the maintenance of a peaceful society.

To explore this in another way, have your students read the following excerpt by Bill Russell (former Boston Celtics star) in which he talks about competitive basketball and his experiences with moving beyond winning and losing and getting to a "magical place." Discussion questions afterwards will help your students focus on the various views of competition and sport that Russell presents, and question whether competition, like conflict, can be integrated into the concept of peace.

The Heat of Competition

It's not hard to imagine how a sport could become imbalanced, especially on the warlike side. There is always pressure in that direction. War is serious business, and a sport suffers whenever people get too serious about it. When I played professional basketball, fans occasionally yelled at me. When that happened, I always thought they had slipped over the line into war. FAN is short for fanatic, and some fans can become pretty extreme. Whether it's local high school rivals in basketball or Michigan vs. Ohio State in football, the real fanatic enlarges the battle in his mind until he loves his team and hates the other side. People sometimes use sports as a way to deny responsibility for what they really are. A fan gets out of hand when he wants to hate or love something that has nothing to do with sports. He sees victory for his team as a triumph for almost anything he likes -- from bell-bottom pants to the principles of the Democratic party -- and as a defeat for anything he hates.

I remember going to a Little League game when my seven-year-old son was thinking about playing. ...Spectators were yelling at the coaches, and the coaches were yelling at the players. Parents were yelling insults at their own kids, and arguing with each other over whose should be playing and whose should be benched... The kids were pawns. The real game was going on between the parents and the managers, and the contest didn't have much to do with sports.

Every so often a Celtic game would heat up so that it became more than a physical or even mental game, and would be magical. That feeling is difficult to describe, and I certainly never talked about it when I was playing -- we were the Celtics, and our reason for being was to win championships so I had to keep those private feelings to myself.

It came rarely, and would last anywhere from five minutes to a whole quarter or more. It would surround not only me and the other Celtics but also the players on the other team, and even the referees. To me, the key was that BOTH teams had to be playing at their peaks, and they had to be competitive. The game would be in a white heat of competition, and yet somehow I wouldn't feel competitive -- which is a miracle in itself. I'd be putting out the maximum effort, straining, coughing up parts of my lungs as we ran, and yet I never felt the pain. The game would move so quickly that every fake, cut and pass would be surprising, and yet nothing could surprise me. It was almost as if we were playing in slow motion. On the five or ten occasions when the game ended at that special level, I LITERALLY did not care who had won.

Bill Russell and Taylor Branch,
Second Wind: The Memoirs of an Opinionated Man,
Ballantine, 1979.

Discussion Questions:

1. What do you think of this article?
2. Russell says that it's not hard to imagine how sports can become imbalanced on the war-like side. How could this happen?
3. When is a fan a fanatic? What does this mean to Russell?
4. Russell talks about when the game becomes magical. What is that like? Is there anything war-like then? Might this actually be an experience of inner peace?
5. Why do you think Russell couldn't talk to teammates about this experience?
6. Have you even been involved in a competitive activity where you were in "the white heat of competition" and somehow didn't feel competitive? What was that like? Do people always compete to win? Are there other reasons why people might compete?
7. After reading this article, what do you think about the relationship between winning and competition? peace and competition? Can you experience peace while playing a competitive sport?

CLASSROOM EXPERIENCES OF PEACE

One means of helping students expand their concept of peace is to have them participate in an experience of peace where peace is either an "end state" or part of a process. These could include experiences with stress management and relaxation exercises, meditation, cooperative games, or challenge or outward bound types of activities. Many physical education instructors are using activities in which groups of students must work together to make it through an obstacle course or achieve a goal. These are excellent in helping students examine the powerful feeling of peacefully working together and being supported by a group. Consult with your physical education department for arranging such a class experience. Two resources for this type of activity are The New Games Book by Andrew Fluegelman (Headlands Press Book, 1976) and Cowstails and Cobras by Karl Rohnke (Project Adventure, 1977), a guide to initiative games, adventure activities and ropes courses.

Cooperation Puzzle

An activity that provides a classroom experience in cooperation is the cooperation puzzle. All members of your class will need to work cooperatively (i.e., listen carefully to each other as well as speak up for themselves) to solve the puzzle. If you do the previous activity on competition before doing this activity, you can use this activity to explore relationships between competition and cooperation.

In this activity, students will be challenged first to determine what question needs to be answered ("who will be going to the concert?") and then to gather information to answer this question. Everybody will have one piece of information that the group needs to have in order to solve the puzzle. When all information is shared and heard, the puzzle can be solved.

Teachers who have used this activity before have three suggestions to offer that may make it more effective. First, you will be passing out cards to students with individual bits of information on them. Assign the two pieces of information marked with an asterisk to two of your quieter students. These two cards hold vital information. If they are held by quieter students, it will challenge the group to listen attentively to everyone, including the quietest people. Second, keep a "master list" of what cards you gave to whom. In this way, if the class gets hopelessly stuck, you can gently suggest who among the students needs to be listened to. Third, it will be important to emphasize to your students that if the puzzle isn't being solved, it is everyone's responsibility to think clearly about what needs to happen to make it work.

Once you have completed this activity, do the follow-up activity ("Roles and Skills in Cooperative Activities"). This will help students think more clearly about what roles they assume in cooperative activities. It will also help them to see the multitude of ways that their participation can be important.

You can start the activity by passing 17 cards, one to each student, with one piece of information from the list below on each card. Any student without role cards can observe. Ask them to write down what problems the group has in solving the puzzle, and who is helpful.

Give the following instructions to your students:

"This is a problem-solving exercise. Everyone has information. There is a question to be answered. You will have to figure out what the question is, before you can answer it. You can read your cards aloud, but you can't show them to each other, or trade them. You can use paper and pencil to help answer the question if you want to."

Puzzle Pieces:

Red doesn't like rock and roll and never did, but does like Lou and will go if Lou goes.

Tracey will be going to the concert as long as Shawn doesn't need a babysitter. Tracey's regular job is to babysit, so that comes first.

Val will go if the group is under ten people. Val doesn't like big groups -- thinks they get into too much trouble.

The concert is scheduled for 9:30 to 12:30.

Jan will go to the concert if someone drives them -- it's a parental rule.

Gene, Sandy and Dale are good friends; they've agreed never to go to a concert if they can't go together.

Lou got a bad mark in the last Biology quiz and has to study every night for an upcoming test, unless someone can help him understand genetics.

*Who will be going to the concert?

Shelly just bought a pile of records and doesn't have any money left for concert tickets.

Caryl had an argument with Bobbie and Bobbie stomped off without working it out. Now Caryl won't go to the concert if Bobbie goes unless Bobbie apologizes and resolves the argument.

*The concert is on Saturday night.

Gene, Sandy and Dale have pooled all their money but it's still not enough for three tickets.

D.J. wants Lou to be able to go to the concert, since it's Lou's favorite group. He will help out by explaining the genetics unit. Also, Lou knows the lead singer and might be able to introduce D.J.

Micky's parents have set a 10:00 p.m. deadline for weekdays and an 11:00 p.m. deadline for weekends. They mean what they say.

Bobbie feels badly about walking out on the argument with Caryl and has decided to call to apologize and to settle the argument once and for all.

Robin is new in town and knows only one person, the next door neighbor, Shelly. Robin will go if Shelly goes.

After being given a free ticket to the concert, Shawn has decided to go.

Answers to Cooperation Puzzle:

D.J. is going.
Lou will go because D.J. will help Lou with school work.
Red will go because Lou is going.
Chris will drive everyone to the concert.
Jan will go since Chris is driving.
Caryl and Bobbie will go because Bobbie is going to apologize for stomping off and will resolve the argument.
Shawn is going with that free ticket.
Val will go because the group isn't over 10 people.

Gene, Sandy and Dale aren't going because their pooled money isn't enough.
Shelly's not going for lack of money.
Micky's not going because the concert doesn't end until 12:30 and the deadline for being home is 11:00 p.m.
Robin isn't going because Shelly isn't going.
Tracey can't go because Shawn needs Tracey as a babysitter.

As a teacher, take notes during the problem-solving session about the different roles your students play.

Follow-up to Cooperation Puzzle

Have your students fill out the following chart, either by themselves or as a group. It is useful both to emphasize the many important ways that people can be involved in a cooperative activity, and to expand their concept of leadership to include some of these attributes. Students may want to add other roles and make an expanded chart. The idea is to show students how they DO contribute to a group project, although they might not think of themselves as "leaders." The best way to do the chart is to start with each student and find one or two roles that student played consistently in the activity. After this, have students consider what roles they generally assume (at home, with friends, etc.) Have them rank themselves 1-5 for each role, 1=never and 5=always. Are there roles they would like to assume more often than they do? Less often? Why? What can they do to change these things?

Participation Roles

1. organizer (makes lists, gives directions, lines up materials)
2. encourager (shows enthusiasm for people's ideas, supports people when they talk or try something new)
3. idea person (comes up with a lot of suggestions, or with one very good one)
4. good humor person (keeps the activity fun by making funny remarks in a way that keeps people enjoying what they're doing -- not put-down jokes)
5. cooperator (responds to organizers, who can't get anything done unless there are good cooperators in the group)
6. listener (listens intently when people give ideas, so there is a sense of calm and concentration in the group. Without listeners, everyone's ideas would just bounce off the air and not go anywhere.)
7. stick-to-itive person (when the going gets tough, this person sticks in there and keeps thinking, listening, trying, concentrating)
8. problem-finder (this person contributes by seeing what's WRONG with the way the group is solving the problem. Having this pointed out helps the group get on the right track.)
9. detail-detective (this person notices little things in the instructions or in the problem-solving method that are important to pay attention to)
10. clarifier (this person can use words well to explain what other people don't understand)
11. includer (person who makes sure everybody gets a chance to talk)

EXAMINING THE ATTRACTION OF CONFLICT

Our society is a conflict-oriented society. We tend to see the world in terms of competing interests. This view of the world contrasts with the view presented in Eastern philosophy of a world where conflict and paradox (represented in yin and yang) are part of a harmonic unity. How do we arrive at our world view? Why are we so conflict-oriented?

The exploration of the roots of our attraction to conflict could lead to an examination of Western tradition and religious values. We could explore with students the good guy/bad guy dichotomy that pervades our Western mythology and our texts or the God and the devil imagery that is part of the Christian ethic. The first activity explores this by presenting a reading on Eastern philosophy that helps students step out of their world view and look at it from another perspective.

Most of the activities in this section focus on the media: TV, radio, magazines and newspapers. Students receive much of their information about the world from the media. It is something they experience directly and concretely. In examining the way the media uses conflict and the way it defines peace, they can reflect on the way they learn their attitudes and perspectives.

When exploring the roots of our attraction to conflict, it is important to also help students recognize that conflict is a natural and productive part of life for both on a personal and social level it can result in growth and change. Activities that elaborate on this aspect of conflict are in the Conflict Resolution Chapter.

GETTING PERSPECTIVE ON OUR WORLD VIEW

One way to begin the discussion of our attraction to conflict is to attempt to step outside our view of the world as one of competing focus. The reading below by Alan Watts discusses how Eastern philosophy looks at conflict. Before reading this with students you may want to discuss how our society places an emphasis on conflict and competing forces using as examples Darwinism, religion, political debates, and competition in schools, in the marketplace, and in the sports arena.

> "...(T)he urge to make or prove oneself right has always jiggled the Chinese sense of the ludicrous, since as both Confucians and Taoists -- however different these philosophies in other ways -- they have invariably appreciated the man who can "come off it." To Confucius it seemed much better to be human-hearted than righteous, and to the great Taoists, Lao-tzu and Chaiang-tzu, it was obvious that one could not be

> right without also being wrong, because the two were as inseparable as back and front...
>
> "To Western ears such words may sound cynical, and the Confucian admiration of 'reasonableness' and compromise may appear to be a weak-kneed lack of commitment to principle. Actually they reflect a marvelous understanding and respect for what we call the balance of nature, human and otherwise -- a universal vision of life as the Tao or way of nature in which the good and the evil, the creative and the destructive, the wise and the foolish are the inseparable polarities of existence... Therefore wisdom did not consist in trying to wrest the good from the evil but in learning to 'ride' them as a cork adapts itself to the crests and troughs of the waves. At the roots of Chinese life there is a trust in the good-and-evil of one's own nature which is particularly foreign to those brought up with the chronic uneasy conscience of the Hebrew-Christian cultures."
>
> Alan Watts, This Is It, Collier Books, 1967, pp.82-83.

Discussion Questions:

1. How does Eastern philosophy look at conflict?
2. How might Confucius or Lao-tzu react to a person righteously stating their belief? Can a person ever be completely right or completely wrong?
3. How does "the balance of nature" or "the inseparable polarities" differ from the way we look at good and evil, right and wrong?
4. How does Eastern philosophy suggest people deal with conflict situations? How is this different from a Western perspective?
5. What is meant by "a trust in the good-and-evil of one's own nature"?
6. If you were an Easterner, how would you describe Westerners?
7. Does this attitude towards conflict help the Chinese and Japanese develop more cooperative and collective ways of living?

EXAMINING THE ATTRACTION OF CONFLICT AND VIOLENCE

PEACE, CONFLICT, AND THE MEDIA

Often the media, TV, radio, newspapers and magazines will use the axiom that if there is conflict there is a story. Many of our impressions of conflict, violence, and peace come from the media. To help students begin to examine critically the messages they receive, involve them in one of the following activities.

1. Count the number of news stories either on the evening news or in a daily newspaper that are based on a) violence, b) conflict, and c) peace. What relationship between violence, conflict and peace are depicted in the media? Is conflict or violence ever portrayed as part of a peaceful process?
2. Cut out or record quotes from the media about peace. How does it seem to be defined?
3. Analyze the listing of evening TV shows for those based upon conflict and violence. Choose a few to watch and notice how these conflicts are resolved in the various programs.

The discussion that follows these could focus on how the media looks at peace, why the media focuses so heavily on conflict, or what about conflict and violence attracts the viewing or reading audience.

WHAT GETS REPORTED?

Journalists are sometimes called "gate-keepers". That's because they decide what events are "news" and how to describe those events. In that way, journalists control what people will know about what is going on in a city, country, or in the world. If newspapers, television, radio and magazines didn't tell people that something is happening, how would they find out?

Journalists choose WORDS to describe an event or person and decide what FACTS to include. Editors, not reporters, choose photographs and headlines for the articles, and decide if there is room enough for the article (there is not much space in a newspaper and not much time on a radio or television broadcast) and where it should go (at the end of a newspaper or a broadcast? or at the beginning/front page?)

Journalists make their decisions not as machines, but as people. As people, they are influenced by the same fads and trends and prejudices that influence other people. They are also influenced by the traditions of journalism itself. One of the major ideas of traditional journalism is that News is Conflict. This journalism text illustrates that idea:

> Front page headlines tend to make the world look even more belligerant than it is. And yet, in a sense, news interest declines when there is no clash of views or armies. Peaceful government operations, like placid marriages, are considered normal and routine -- and dull.
>
> If classes go routinely for a college student, he writes home, "No news." But if a professor is fired, or if students demonstrate against a dean, the student's interest perks up. That's news!
>
> (from Modern Newspaper Editing by Gene Gilmore and Robert Toot, Glendessary Press, 1971)

The following exercises ask students to look at the reasons and values behind story, photo, and headline choices in television and newspapers, and to consider whether violence and conflict is promoted by the media, and whether the question of peace and justice is considered equally "newsworthy". The activities can be done in small groups or as a class.

Programming a Television News Show

In this activity students are asked to select from a list of 15 news items those which they would select to be covered in a half-hour TV broadcast. Hand out the following sheet and in small groups have them program the show. After they have made their choices, have the groups compare their selections and the reasons they made them.

Programming a Television News Show

Below is a list of stories fron which your television station has to choose for today's broadcast. You have a half-hour newscast, but with sports and weather and commercials deducted, you actually have only 16 minutes, which you must plan in two equal segments. Each story should run a minimum of 1 minute and 15 seconds, and a maximum of 2 minutes. Remember that programs like to save some important stories for the second segment so that people will stay through the commercials.

What order will you run your stories in each of the two eight-minute segments? Which stories will you leave out? Write down your reasons for including the stories you include, and a brief note next to the ones you leave out, saying why you think they are unimportant.

1. Nurses walked off their jobs at Retirement Haven Nursing Home, after contract talks broke down.
2. A fire burned down a shoe manufacturing plant during the night. The plant had 50 workers. Arson is suspected.
3. The state's unemployment figures came out. Unemployment is now 8.7%, compared to 10.1% nationwide.
4. The governor announced, at a news conference, three new appointments to his new cabinet.
5. Chrysler and the United Auto Workers union arrived at a contract, and the union members voted to accept it.
6. The American Civil Liberties Union announced it plans to file a Supreme Court challenge to the new death penalty law.
7. The makers of Similac baby formula announced that formula will have to be recalled because of an error in the dating of cans, but says there is no danger to public health.
8. A 30-year-old live-in babysitter was arraigned in court on murder charges in connection with the beating death of a three-year-old child.
9. The General Motors plant in the area held a news conference to announce it will lay off 400 workers for an indefinite period of time.
10. Elizabeth Taylor and Richard Burton arrived in town for a 3-month stay while they perform in a stage play.
11. A man drowned today when he slipped into deep water during a baptism ceremony in a lake nearby.
12. A new study, published in the American Medical Association journal, says women live longer than men because men smoke more.
13. Voters in the state decided in favor of a handgun control, in a state non-binding referendum on the issue. The vote was 51% in favor, 45% against, and 4% blank ballots.
14. The Federal government announced it will set up a Superfund to pay for cleaning up one of the most hazardous waste dumps in the country.
15. Subway fares will go down, the Transportation Commissioner announced, by 15 cents, as of next Monday. The decision was made because the recent fare increases caused many people to stop using public transportation.

After discussing the reasons students gave for their choices, introduce these reasons, listed in News Reporting and Writing by Melvin Mencher (Wm. C. Brown Co., 1981), a college journalism text:

1. Conflict: clashes between people or nations or between people and nature.
2. Fame: events that involve well-known people, or people in power (knowns are considered newsier than unknowns).
3. Nowness: events that JUST happened are newsier than "old" stories.
4. Unusualness: odd or bizarre events (a man biting a dog instead of the usual dog biting a man, for instance) are considered news.
5. Impact: Events that affect or could affect people's lives.
6. (for television): Events that are visually interesting (lots of action, etc.) to film.

Discussion Questions:

1. The book does not mention peace or justice. Are they possible reasons for including a news item?
2. What is the effect of the "knowns" being considered more newsworthy than the "unknowns"?
3. What is the effect of the "old" not being newsworthy (injustices that persist become boring in the media's eyes, although they still exist)?
4. What is the attraction of fires, accidents, and crime? Should the media continue to play them up?
5. Which events have most (immediate or long-term) effect on most people? Are these also the most "exciting" events?
6. Does the news place as much prominence on the beginnings of a conflict situation as it does on the resolution of the conflict?
7. What is the tone or atmosphere that is set by this way of reporting? How might this affect people's views of the world?

News Photographs and Headlines

The next activity examines some of the same themes in relation to news photographs. Using a real situation and the actual headlines and photographs of the events, students are asked to select which they would publish. In small groups or as a class, have them select the ones they would choose to publish and discuss their reasons.

News Photographs

A picture is worth a thousand words, the saying goes. Pictures probably influence people more than news articles do, because everybody probably looks at them, but only some readers read the article.

An editor must choose among a dozen photographs for any story that goes in the paper. Editors usually look for photographs of people and of action.

If you were the editor and had to choose photos for the following story, which three would you pick to represent the situation?

Event: On December 30, 1982, a policeman shot a young black man in a Miami video arcade. The young man later died. The police said the young man was armed. Witnesses dispute the police on that point.

Following the shooting, groups of (mostly) young black men burned cars (seven of them) and looted stores (six stores). Police arrested 42 people; 30 people were injured. Police cordoned off the neighborhood and dispersed groups of people gathering in the black neighborhood with teargas.

Two years earlier (and in 1968 and 1972), similar events took place in black Miami neighborhoods. In 1980, 18 people died in the Liberty City violence, which occured after an all-white jury had acquitted four white policemen of charges relating to the beating death of a black businessman.

Photos you must choose from:

1. a police office leading away a teenager holding merchandise, from a store with its window broken in.
2. the parents of the young man who was killed.
3. police, black and white, with teargas masks on and rifles in their hands, standing in a line.
4. young black men running in the street; a burning car is in the background.
5. community leaders walking the streets and talking to people.
6. a general shot of the neighborhood and the run-down condition of the buildings.
7. a photograph of the Hispanic officer who shot the young man in the arcade.
8. a photograph of the young man who was shot and who later died of his wounds.
9. a white policeman lounging on the hood of a car, after a day of duty in the neighborhood.
10. a black woman yelling at two white policemen, as she sits handcuffed on the curb.
11. a photograph of the video arcade where the incident began.
12. neighborhood black people going about their business the day after the rioting.
13. a white man who was hit and his car burned, sitting on curb, blood on his face.

After discussing their reasons, share with them the actual choices that were made:

The Boston Herald-American, the Chicago Tribune, and the St. Louis Post-Dispatch all printed photos of bloodied heads, police with guns, burning cars, running people -- all dramatic or action shots.

No newspaper printed a photograph of community leaders who had walked the streets all night, although several newspapers quoted those leaders. No newspaper printed photos of the majority of people who did NOT participate in the violence.

The Middlesex News (Framingham, MA) ran a photo of a handcuffed black woman yelling at the white policemen guarding her. The article was headlined "Life Returns to Normal."

Discussion Questions:

1. What of significance is left out by the choice of these photographs?
2. What atmosphere is communicated in the use of these photographs?
3. How does the news portray conflict and peace?
4. How would the editor define peace?

Headlines

Explain that many more people read the headline to an article than read the article itself. Headlines, therefore, influence far more people than do the reporters' articles themselves. Reporters DO NOT write their own headlines. Headline editors do. Their job is to read the article and to summarize it in just a few words. Have students individually select two headlines from the following nine headlines which appeared in USA newspapers during the events following the 1982 Miami shooting:

1. SLUM SEALED OFF AFTER MIAMI RIOTS
2. RIOTING ROCKS MIAMI
3. A BLACK MAN IS SHOT BY POLICE IN MIAMI; DISTURBANCE FOLLOWS
4. MIAMI VIOLENCE REPORTED; YOUNG MAN SHOT BY POLICE DIES
5. SPORADIC VIOLENCE PERSISTS IN MIAMI; SECTOR SEALED OFF
6. MOB RAMPAGE IN MIAMI
7. POLICE CAR TORCHED AFTER BLACK MAN SHOT
8. MIAMI RIOTING AGAIN RAISES ISSUES OF POLICE CONDUCT, PERSISTENT POVERTY
9. SHOOTING IGNITES RIOTING IN MIAMI

Again have students compare their answers and discuss their REASONS.

Discussion Questions:

1. Should the headline be chosen on the basis of excitement and drama, or accuracy, or whether the words have positive or negative connotations?

2. Which wording would you, as a headline editor, choose? (Have students put a plus next to words they would choose, and a minus next to words they would avoid in a headline.)

   rioting
   disturbance
   civil disturbance
   vandalism, stone-throwing and car-burning
   sporadic violence
   unrest

   angry mobs
   gangs of black youths
   a crowd of about 100 people
   rock-tossing gangs
   several hundred residents
   roving bands of blacks
   hundreds of blacks

   a black slum
   a neighborhood of rat- and roach-infested tenements and vacant lots
   a ghetto of 4,500, once Miami's premier black neighborhood
   a blighted 192-block neighborhood
   a poor, largely black neighborhood north of downtown Miami
   a black ghetto
   a stretch of dingy rundown apartments and stores just west of downtown
   a black Miami community

3. How do headlines emphasize or downplay conflict?

4. What guidelines would you suggest for reporters to use when reporting, photographing or writing headlines?

Television and Violence

Have students read the following essay adapted from an article by Robert Lewis Shayon, in the Saturday Review. Shayon has been a CBS and NBC producer and writes on the media for the Saturday Review.

Discussion Questions:

1. Does the author imply people generally like violence, or learn to like it?
2. Does the author imply people are naturally violent, or only under certain conditions?
3. What would change the amount of violence on television, in the author's view? Do you agree with him?
4. Do you think there should be more or less violence on television and why?
5. Do you think the violence on television is harmless or harmful? in what way?
6. How might violence on television affect our view of the world? How might this affect our perception of peace?

Violence: TV's Crowd-Catcher

Television is in the crowd-catching business. One has to get rid of the notion that television is in the program business; nothing could be further from the truth. The networks and stations are instant crowd-catchers who deliver their catch to the advertisers who innoculate them with consumer messages. Proof of this is at hand in any broadcasting or advertising trade journal, where broadcasters, addressing their real clients, boast of what great crowd-catchers they are at how cheap a cost.

The catching of instant crowds is necessary for the sale of instant tea, coffee, headache relief, spot remover, and other assorted goods and services. Corporations cannot depend on the whims of the old "free market" for steady, reliable demand. Therefore, demand has to be "managed". Advertising is the manager, and broadcasting is the crowd-catcher.

The essence of the art of catching crowds is conflict -- the most contagious of all human experiences. Of conflict there are many varieties, ranging from parliamentary debates and elections to strikes, games and fights. Television could, and occasionally does, present conflicts of ideas, but you can't run a crowd-catching business at this level. Instant crowds require simple phenomena, quickly grasped. Furthermore, ideas are controversial, dangerous; people have convictions, they take sides, are easily offended. Crowd-catchers want only happy customers.

The type of conflict that will deliver instant crowds most efficiently is physical violence. Physical violence grows in mesmeric power. This is the way our world is; TV tells us so -- TV is the true curriculum of our society. We fear violence and enjoy it with guilt, because it calls to our own deeply latent potential for violence in response to a violent world.

Such a sure-fire, instant crowd-catcher provides the essential energy which runs our industries, our networks, our advertising agencies -- in short, our style of life.

Television can run on a different system than advertiser support and does so in other countries. Public funds can support TV directly, or license fees on sets along with marginal income from controlled advertising can provide another basis. But to choose another system is to opt for another style of life, one where corporate and consumer goods are not the dominant values.

-- Robert Lewis Shayon, Saturday Review

EXAMINING THE ATTRACTION OF WAR AND VIOLENCE

As we examine peace we must also help students examine the attraction of war and violence and how our society focuses attention on those types of experiences. The following excerpts from an essay by Rollo May examines this attraction. Begin by discussing with your class some of the reasons that war and violence are exciting to them, whether it be a fight in a hockey game or a battle scene in "Return of the Jedi". Then have them read the following essay.

ECSTASY AND VIOLENCE

Despite the horror, the unutterable weariness, the grime, the hatred, many soldiers found the war the one lyric moment in their lives.

Many veterans who are honest with themselves will admit, I believe, that the experience of communal effort in battle even under the altered conditions of modern war, has been a high point in their lives. . . which they would not want to have missed . . . For anyone who has not experienced it himself, the feeling is hard to comprehend, and for the participant, hard to explain to anyone else.

What are the sources of war's allure? One is the attraction of the extreme situation -- that is, the risking all in battle. . . A second is the strengthening effect of being part of a tremendous organization, which relieves a person of individual responsibility and guilt. The declaration of war is thus important as a moral statement, as a moral justification, and enables the soldier to give over his moral responsibility to his outfit. This point is generally cited in criticism of the war machine; and no one can have the slightest doubt that war does erode individual responsibility and the autonomy of conscience. Mylai and the Calley case prove this in a horrible way. But what is generally overlooked is that man has a desire to avoid freedom as well as to seek it; that freedom and choice are also a burden -- as Dostoevsky and countless others have known throughout history; and that to give one's conscience over to the group, as one does in wartime, is also a source of great comfort. This is why the great determinisms of history -- such as Calvinism and Marxism -- have also demonstrated great power not only to form people into ranks but to inspire in them a degree of active devotion that other movements may not find available.

Closely related to this is the feeling of comradeship in the ranks -- that I am accepted not because of any individual merit on my part, but because I am a fellow in the ranks. I can trust my fellow soldier to cover my retreat or my attack because of the role given to me. My merit is the role, and the limits the role places on me give me a species of freedom. . ..

There is in the ecstasy of violence, furthermore, the lust for destruction. . .. There seems to be a delight in destruction in man, the atavistic urge to break things and to kill. This is increased in neurotics and others in despair; but it is an increase of a trait that is there anyway, and centuries of the veneer of civilization cannot hide it.

Anyone who has watched men on the battlefield at work with artillery, or looked into the eyes of veteran killers fresh from slaughter, or studied the descriptions of bombardiers' feelings while smashing their targets, finds it hard to escape the conclusion that there is a delight in destruction. . . This evil appears to surpass mere human evil, and to demand explanation in cosmological and religious terms. In this sense, human beings can be devilish in a way animals can never be. . ..

All of these are elements in the ecstasy of violence. There is a joy in violence that takes the individual out of himself and pushes him toward something deeper and more powerful than he has previously experienced. The individual "I" passes insensibly into a "we"; "my" becomes "our". I give myself to it, let myself go; as I feel my old self slipping away, lo and behold, a new consciousness, a higher degree of awareness, becomes present, a new self, more extensive than the first.

Now when we consider contemporary man -- insignificant, lonely, more isolated as mass communication becomes vaster, his ears and sensitivities dulled by ever-present transistor radios and by thousands of words hurled at him by TV and newspapers, aware of his identity only to the extent that he has lost it, yearning for community but feeling awkward and helpless as he finds it -- when we consider this modern man, who will be surprised that he yearns for ecstasy even of the kind of violence and war may bring?

We are going to have upheavals of violence for as long as experiences of significance are denied people. Everyone has a need for some sense of significance; and if we can't make that possible, or even probable, in our society, then it will be obtained in destructive ways. The challenge before us is to find ways that people can achieve significance and recognition so that destructive violence will not be necessary.

Rollo May: Power and Innocence, A Search for the
Sources of Violence, W.W. Norton, 1972. Reprinted
in Barbara Stanford (ed): Peacemaking, Bantam, 1976.

Discussion Questions:

--What does Rollo May see as the source of war's allure?
--Do you think our lust for destruction is innate or the result of something, perhaps frustrations in our lives?
--How might war change your thinking and your way of acting?
--How does he see the power of the group affecting people's attitudes?
--What does he mean by "experiences of significance"?
--Do you agree that the allure of violence is a compensation for our lack of "experiences of significance"?
--Can our attraction to violence and war and our aggressiveness be channeled into peaceful and productive expressions?

If you would like to pursue this issue further with your students, see the Obstacles to Peace chapter for additional activities.

PEACE ON COMMUNITY AND NATIONAL LEVELS: THE UNITED STATES

On community and national levels peace is shattered by social injustice and violence. On one level, peace is broken by violent crime and the fear it creates. On another interconnected level, peace is elusive for those who suffer hunger, unemployment, lack of opportunity, sexism, racism, loneliness and neglect. This section has two purposes. First, it seeks to explore some of the relationships between social injustice and peace. Second, it presents for examination two ways people in the United States are coming together to work cooperatively to transform their communities so that they may lead more peaceful lives. We hope that a thorough discussion of the three articles in the section will help students explore those conditions that prevent peace on community and national levels and begin to consider the possibilities for a more peaceful and cooperative society.

POVERTY, PEACE AND SOCIAL JUSTICE

This activity centers around an account of poverty in the United States in 1983. It presents a complex range of issues concerning the nature of peace. The article focuses on one family's struggle with poverty and describes conditions of hunger, sexism, and lack of opportunity. It challenges us to consider the meaning and possibilities of peace in the lives of poor people.

We suggest that you assign this article for homework along with several study questions which might include: 1) Is there peace in the lives of Carla and her children? What is peaceful about their lives? What is not peaceful? 2) What would have to happen for them to live more peaceful lives? 3) What obstacles do they face as they struggle for more peaceful lives? 4) Have you or any people you know had similar experiences to those of Carla and her children? If so, describe some of them and how you feel about them. If not, do you feel you lead a more peaceful life than Carla and her family?

As you plan for class discussion around this article we urge you to read the account carefully and develop your own questioning strategy and activities. The study questions above are a good starting point for discussion. There are a wide variety of points you could explore and we are not eager to choose one for you. However, we urge you to explore your students' personal experiences in relation to the article as much as possible. Below we point out a few of the more important issues we feel this article raises:

1. Peace for Carla is elusive because of her struggle to provide her children with all they need to live a healthy, secure life. Her most basic struggle is for food, shelter and clothing. You might explore the

possibilities of "peace" without the availability of these necessities. Can there be peace and poverty?

2. Carla lives from week to week, day to day. She lives without long term security. She lives with anxiety, fear, anger and depression. They deprive her of peace. As a single mother she gets little time for rest or leisure. Are personal security, the absence of fear and time for oneself essential for personal peace?

3. There are many roadblocks to Carla's "moving up the ladder" of economic success and security. Among these are the difficulties she faces in completing her college education, the difficulties and responsibilities of being a single mother, her constant problems with government programs, and her low-paying job.

4. Perhaps the greatest roadblock to mobility and peace is her gender and role as a single mother in our society. In the U.S., women make 62¢ for every $1 men make. Child care is expensive and not always available. Carla is also a victim of an abusive husband who is not paying alimony.

5. Carla's children experience peace and the absence of peace differently then their mother does. This is an interesting aspect to explore.

6. This story is an example of a hard-working and determined woman eager for more education and self-advancement. Why is it so hard for her to improve her life? Why does she live the life she is living?

7. Throughout this account we learn of Carla's dependence on certain government programs and of the impact on her of Reagan Administration cuts. Both her dependence on the government and the taking away of government benefits shatter Carla's peace. This is an interesting paradox.

8. The account includes a description of the devastating effects of some of the decisions of Reagan's administration on poor people. What might representatives of his administration say in reply? Is the author of this account biased?

This account was written by a professional writer who is comfortable and practiced in both reportorial and fiction writing. The article reflects this in its grace, sensitivity, and power. In an English class, the article could be analyzed as an example of effective and powerful writing and as a model for students' own writing. One possible assignment is for students to go out into the community, interview a family, and attempt to write a piece in a similar style as the article. Their writing would resemble the model piece in structure and style, if not also in content.

You could use this article as a jumping-off place for an extended study of sexism, the feminization of poverty, poverty in your community, the social welfare system, the Reagan Administration policies, or hunger in America.

CARLA: 'IT'S VERY HARD TO SAY 'I'm Poor'

MAXINE KUMIN

The Nation.

May 7, 1983

In the converted attic of the old clapboard house where 39-year-old Carla Sanderson (not her real name) rents a second-floor apartment for one half of her $718 monthly take-home pay, her little boy keeps a white rat with boudoir-pink eyes in a cage. Its bedding of pine shavings is fresh, the water dish is clean, there are food pellets in the miniature bowl. The rat's name is Lester and he is tame enough to handle, a fact that 10-year-old Paul demonstrates by taking him out and encouraging him to crawl up his shirt.

Julie, the daughter, has a kitten which is at that rangy stage when the legs look too long for the body. Carla is worried that the kitten may be pregnant, having recently got loose two days in a row. Feeding three children, one kitten and one rat on food stamps and a stringently budgeted salary may be possible, if not highly plausible, but a litter of kittens, or the bill for neutering the cat, would create still another financial crisis in a life peppered with them.

The baby of the family, a blond 3-year-old juggernaut named Nicholas, tugs his one-armed highchair across the kitchen floor to use as a stepladder. In seconds he's up on the counter, reaching for a bottle of soap-bubble liquid.

The family's three chairs are all in the kitchen. This makes an awkward situation on the evening of my visit. As Carla and I attempt to have a conversation, the two older children vie for the remaining seat. Supper, it turns out, hasn't been served. Gradually the reason becomes apparent. There's nothing in the house to eat except a package of frozen waffles. The November food stamps didn't arrive in the mail, although this is the sixth day of the month. Grudgingly the kids settle down to eat what they scornfully label breakfast food. The main course is toasted waffles and tap water. For dessert, some applesauce I brought, along with a batch of homemade cookies. I hadn't thought to pack the pot of soup now simmering on my stove, twenty miles away. Rather, I *had* thought of it, but I hadn't wanted to come on like Lady Bountiful, with all that might imply about Carla's inability to provide for the family she is so fiercely and agilely bringing up alone.

I muse a minute on frozen waffles, something I classify with fast foods in general as tasteless, uneconomical and minimally nutritious. On the other hand, where is the spare half-hour in this mother's hectic schedule to devise the wholesome, upper-middle-class batter with wheat germ stirred in for extra protein?

The terrible irony of holding a household together on little better than the minimum wage is that Carla can never amass any savings to buy items on sale. She can't afford to order a case of frozen orange juice to take advantage of the bulk price. No half a side of beef for the freezer, at a bargain rate. No bargains. The poor are at the mercy of gougers. The only grocery stores that will extend credit until the next paycheck are corner shops that have to charge much more than the chains in order to make a profit. So it's a vicious circle; it's frozen waffles and water for Friday night supper instead of roast chicken and cranberry sauce.

Of course, one reason for Carla's financial problems is that she spends too much on housing. But she is determined to stay on this quiet street. Her apartment in this blue-collar neighborhood is far better than the ramshackle, unheatable place she started out in. There, she had to contend with transients and drifters. Here, people plant petunias in their front yards and obediently put out their trash barrels on pickup days. The district's elementary school is considered one of the best in the city. It's worth the struggle to make ends meet—not that they ever do—to be able to stay here.

Poverty American-style doesn't announce itself in rags and tatters. The first time I met Carla she was wearing a plaid skirt, a white blouse, a tan vest and the comfortable People's Republic of China cotton shoes that have become the preferred footwear of a generation of young American women. The variety of relatively inexpensive, mass-produced ready-to-wear clothes, and the ease with which the middle class discards and replaces its garments, make Outgrown Shops and One-More-Time boutiques meccas for people like Carla Sanderson. Good used items for kids are not so easy to come by. For one thing, outgrown clothing gets handed on, even in affluent families. For another, kids are notoriously hard on their clothes. Nothing about Carla's attire hints that she is below the official poverty level—the single parent of three children, willing to enter into hand-to-hand combat with the bureaucracy to insure them a decent upbringing.

Carla has a secretarial job with a municipal agency in this New England town. Although I call it a town, with its comfortable, three-buckboards-abreast Main Street crisscrossed by seven or eight side streets, and farmland around the edges, it's actually a city. Much of what Carla does from 8:30 to 5 involves meeting the public, providing information about city and state agencies, and channeling complaints and requests to the proper doorway of City Hall. She impressed me that first day as a calm, efficient, attractive daughter of the middle class, a picture hard to reconcile with her impassioned letter to a women's group, printed in a newsletter that had crossed my desk a few weeks earlier.

My own daughter is a single parent in Switzerland, juggling a year-old child and a sensitive job involving political refugees with the exigencies of her private life. Although Swiss social service agencies provide exceptional day care, and her problems are not compounded by financial difficulties, she too suffers from single-parent burnout. She too endures the frequent frustration and often bone-chilling loneliness of the life she has chosen. Through her I've become more aware of the desperate problems confronting young women who are going it alone, particularly those in this country who, like Carla, are under the knife of Reaganomics.

But let Carla tell it: "Have you ever been there?" she demanded in her letter. "Have you ever wondered how many more days you can let your child go to school in stormy

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Maxine Kumin makes poetry of recognizable life: splitting wood in the cold, watching Casablanca, *bumping hips with her daughter when they cook together. She has won a Pulitzer Prize, been a poetry consultant to the Library of Congress, taught at major universities and published four novels, several collections of stories and essays, and many books of poetry. She writes from Warner, New Hampshire.*

weather with shoes that are torn apart and you simply do not have the money to buy new ones? Have you ever used your food stamp change to buy toilet paper, or get one load of wash done? [Such purchases are illegal under the food stamp program.] Well, I have—and much more.

"Do you know what it's like to face the coming winter months on $700 a month when your apartment rent and utilities total $365, and you have no winter clothing for your children, and they need shoes, never mind boots? And the administration says, 'tighten your belts more, please'—more cuts are coming, probably in food stamps, child nutrition, medical benefits, heating assistance."

Carla has been trapped in one double bind after another. In flight from an alcoholic, abusive spouse in California, she returned to New England with her children a little more than a year ago, when, as she puts it, "I decided it was time to take control of my life again. I sold my possessions, forwarded twenty-seven cartons to relatives, packed two foam mattresses and three children into my station wagon and headed home. I was really feeling adventurous—sort of a reverse pioneer—heading East in *my* wagon. I had never camped out, had never done any long-distance driving. Twelve weary days later we arrived."

Within two weeks she found a job and an apartment, but soon discovered that on a salary of $4.46 an hour she could not quite do it all on her own. Although eligible for day care, she had to choose from a list of sitters approved by the state. But her sitter needed to be paid each week, and the state would not reimburse Carla until after at least three, and possibly as many as twelve, weeks. When Carla remonstrated, she was told, "Maybe you can't *afford* a job right now, honey. Maybe you'll just have to go on welfare."

Nevertheless, she persevered. She found a summer camp program at the Y and a bus service that would take the two older children directly from school to the day-care center once classes began in September. Her precarious schedule worked. She was almost elated at her new-found ability to cope.

Then, on October 1, 1982, the Reagan budget cuts abolished the bus service and eliminated the $60 a month she received through Aid to Families with Dependent Children. Further Reagan pruning decreed that she was no longer eligible for Medicaid because she earned more than $521 per month. That loss was a disaster for Carla. Since she had been hired as a temporary employee, she did not qualify for the medical insurance her employer provided. And with three dependents, coverage was essential. The welfare caseworker was right. She couldn't afford the luxury of a job.

Now that she is a permanent employee, Carla manages without the A.F.D.C. supplement, but she still avails herself of food stamps and day care assistance. Recently she received a 2 percent raise, but since benefits are calculated on the basis of gross earnings, she faces a 5 percent reduction in food stamps—even though her take-home pay will be reduced 4 percent because of mandatory deductions for a retirement program. No redress for this kind of paradox exists in the system.

A statewide food stamp heist, meanwhile, is depriving Carla and all other recipients of two weeks' worth of stamps: the date of issue is being pushed back, three days at a time, from the first of the month to the fifteenth, meaning that each month's allocation must last an extra three days. The stamps are not being prorated, and it appears that everyone is expected to stretch her benefits for the next five months while the Administration makes up for what looks suspiciously like a shortfall in funding for the program. That is hard enough for Carla to do—but what about a family with seven or eight children? What about infants and the elderly? How do you tell *them* not to eat?

"Who has the luxury of intellectualizing about the Reagan Administration?" Carla asks. "When we do stop to think about it, we realize that the government has morally turned its back on single-parenting women and their families; further, it seems to be shoving our problems under the rug because somehow *we're* immoral. We should be home with our families and not out in the working world. The message seems to be that if the programs are taken away, women will have no choice but to 'stay in their place,' even if the place is a violent battleground.

"During a legislative budget hearing, a state representative who is a Reagan enthusiast said in an aside that he had heard that people facing cuts would be forced back onto, or into, the [welfare] system, and he felt that if they wanted to be *spiteful*, let them. Spiteful! Would it be spite to give up a low-paying position with no medical benefits in order to gain Medicaid for a chronically ill baby? If you cannot get children to after-school day care, can you as a mother keep from wondering what's the sense of working in a dead-end job? Is letting a 6-year-old come home from school alone and afraid to an empty house a 'viable alternative'? Our children need and deserve a lot better.

"I'm still from that middle-class upbringing that makes it very hard for me to say that I'm poor," Carla says, as we talk across the battered kitchen table. "To accept the truth, I am *poor*. The last week in August we ate oatmeal three times a day because that's what was left in the cupboard; can you believe that?"

If it hadn't been for the WIC vouchers, there might not have been cereal during that critical period in August between the end of summer camp and the start of Carla's new job. Yet WIC—a food-supplement program for women, infants and children up to age 5 with proven nutritional deficiencies—injects another irony into Carla's life. The program is a direct outgrowth of the Vietnam War. So many recruits were rejected by the armed services because they were physically unfit that a Federal program was devised to improve the diets of nutritionally substandard families. As much as one quarter of the population in the rural South is malnourished; the figure is easily that high in some pockets of chronic, severe unemployment elsewhere.

Although Carla would have to be pregnant to be eligible for the program herself, it provides orange juice, certain cereals and eggs for her youngest child. But the vouchers have only another two months to run, and Nickie, who is the picture of robust good health, will then be deprived of these high-protein treats. Carla may reapply for the grant in six months. If Nickie is deemed malnourished at that time, the coupons will be reinstated for another six months. Another paradox in a nation with a mountain of surplus butter slowly going rancid, with warehouses chock-full of dried milk solids and cheese aging to the point of no return.

Still, Carla is quick to point out that she is luckier than most women in her situation. She has some job skills; she has a start on a college education—two years of credits. She has ambitions to complete a degree in human services at a local college. At the moment, this is unthinkable. Even if she received a Pell grant, which is not considered income, she would also need a student loan, which is, and which would put her over the maximum level at which she would qualify for day care and food stamps. Once again, she can't *afford* the luxury, this time the luxury of a loan that would enable her to improve her skills and move up the economic ladder far from these pitiful entitlements.

Entitlements—benefits people qualify for on grounds of age, occupation or income—are not synonymous with welfare, although programs like A.F.D.C., WIC, food stamps and so on fall within the entitlements budget. But only about 17 percent of that budget is spent on so-called "means-tested" allotments—or aid to the poor. The total outlay for A.F.D.C., the program the new conservatives are most likely to attack as subject to the most fraud and abuse, constitutes about one third of the money paid out for civil service pensions. Military retirement pay costs the Federal government 1.3 times as much as its total outlay for the food stamp program. (See James Fallows's November 1982 article in *The Atlantic* for chapter and verse.)

Carla is outraged by the bureaucracy's unwillingness or inability to pursue delinquent fathers. "It is against the law *not* to support your children, but 80 percent of the divorced fathers are breaking the law," she declares. Many men who owe child support claim to be unemployed while holding jobs that pay them under the table. Carla feels that a substantial number of them see this as a kind of vengeance. "But women are somehow made to feel guilty" for the failure of their former husbands to provide even minimal monthly payments.

"I don't know what else will happen this winter," Carla says. "I don't know what else *can* happen. Last year we managed to stay warm, thanks to the Federal heating assistance grant. This year there are going to be more cuts—maybe I won't be eligible. Right now, I don't want to know. It takes all my energy juggling this—" she gestures at the three jack-o'-lanterns she carved out of pumpkins a local farmer gave her for the children the day before Halloween. "I couldn't justify buying them, and he had a field full he said he had no use for."

The sweep of her arm takes in Lester the rat and Nicely the kitten. The gesture encompasses Nickie's day-care finger paintings taped to the refrigerator; the letter Julie received from the United Way thanking her for her $1 contribution, which the child proudly brought out for my inspection; the snapshots of all three children neatly framed and hanging on the wall; the philodendron plants hanging in Carla's bedroom; the surplus Army cots arranged as an L-shaped couch and covered with a floral-patterned spread in the living room.

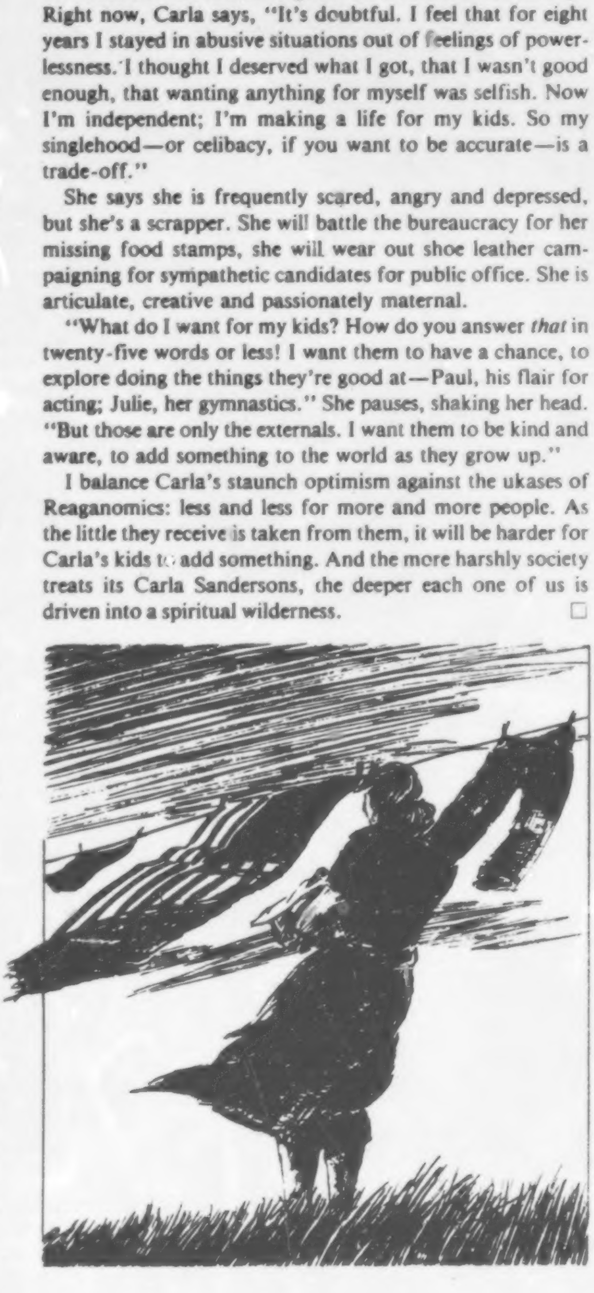
Carla is hanging on, barely, in a system that is stacked against her. There is little room in her life for recreation or socializing. Weekends are given over to marking time in the laundromat, attending Paul's soccer games, getting everyone off to church and Sunday school.

Would she like to meet a good man, fall in love, remarry? Right now, Carla says, "It's doubtful. I feel that for eight years I stayed in abusive situations out of feelings of powerlessness. I thought I deserved what I got, that I wasn't good enough, that wanting anything for myself was selfish. Now I'm independent; I'm making a life for my kids. So my singlehood—or celibacy, if you want to be accurate—is a trade-off."

She says she is frequently scared, angry and depressed, but she's a scrapper. She will battle the bureaucracy for her missing food stamps, she will wear out shoe leather campaigning for sympathetic candidates for public office. She is articulate, creative and passionately maternal.

"What do I want for my kids? How do you answer *that* in twenty-five words or less! I want them to have a chance, to explore doing the things they're good at—Paul, his flair for acting; Julie, her gymnastics." She pauses, shaking her head. "But those are only the externals. I want them to be kind and aware, to add something to the world as they grow up."

I balance Carla's staunch optimism against the ukases of Reaganomics: less and less for more and more people. As the little they receive is taken from them, it will be harder for Carla's kids to add something. And the more harshly society treats its Carla Sandersons, the deeper each one of us is driven into a spiritual wilderness. □



POSITIVE IMAGES

The previous activity centered around poverty and the absence of peace in the life of a woman and her children. In that activity and throughout this curriculum we have begun to build a positive, life-affirming concept of peace. We have explored both positive and negative examples of the nature and experience of peace. The two articles in this exercise were chosen to more concretely illustrate positive images of peace. Both articles present actual examples of people transforming "not peace" into peace. They help us to better conceptualize an image of peace on community and national levels.

Each article is followed by a page of discussion questions. The question sequence balances comprehension and analytic questions. In both sequences the goal is first to explore specifically what conditions people were responding to and how these conditions were not peaceful. Secondly, the questions examine how people came together to change their conditions. Both articles emphasize cooperation, self-help and interdependence, as do the questions. Thirdly, students are asked to examine how the people in the two articles created more peaceful lives. Specifically, this question asks them to analyze the nature and quality of peace that is being created. Fourthly, mixed in are questions asking students to give personal feelings and opinions on the two situations. Finally, we offer several questions that ask students to compare and contrast the two situations. We feel it important to emphasize that in both examples average citizens are coming together to create better lives. Central to the concepts of peace articulated in both articles are the absence of fear and isolation, and the presence of cooperation, trust and interdependence.

The articles and questions make a good one or two-day activity. There are many writing assignments that could go along with discussion. These articles could also be used as a jumping-off point for an extended unit on cooperative, community-based activities people are doing to improve the quality of their lives. Students might go out into the community to discover and write up various endeavors which could include day-care centers, food coops, community centers, crime watches, neighborhood youth programs, community economic development organizations, environmental and consumer groups, Alcoholics Anonymous, women's shelters, etc. The goal of such a unit would be simple: To explore the ways in which groups of people are joining together to solve their problems and create more fulfilling and peaceful lives.

Shared Living

Old and Young Under One Roof

by Victoria Irwin

The pleasant sounds of dinner-time conversations waft out from the dining area inside a graceful 19th-century home on Marlborough Street in Boston's Back Bay.

Around two tables, people catch up on one another's news.

Christine asks Nathan about his sister. Sally tells a guest how budget cuts will affect the school district where she teaches. Rachel asks everyone to give a cheer for Alice, who prepared the satisfying meal of beef, fish, potatoes, green beans, salad, and a scrumptious cake drizzled with bitter chocolate.

It could be a family home or boardinghouse, but there is a difference. The Shared Living House is an intergenerational cooperative housing venture that offers a lot of warmth among the 14 unrelated members, who range in age from 24 to 84, with every decade in between represented.

Created by the joint effort of the *Back Bay Aging Concerns Committee* (BBACC) and the *Boston Gray Panthers*, the Shared Living project is designed to overcome ageism and the isolation of city life. It allows people who can't afford to live alone (or who just don't want to) to live in an interdependent household, while maintaining an independent life. House members, who pay rents from $148 to $265, have their own separate rooms, can make their own meals except for Monday dinners, and share household tasks.

The mix of generations is maintained at 70 percent over and 30 percent under age 55. Rents make the project self-supporting, although grants have been used for the initial purchase and kitchen renovations and storm windows.

People join Shared Living for various reasons. Rachel, who arrived in June, was ousted from one apartment when it "went condo." She later moved to a home for the aged.

"I wanted to come back to where the magnolias bloom," she says, referring to the Public Garden and tree-lined streets of Back Bay. How does she like living in a household with others of disparate backgrounds?

"I love it," she says, during a tour of her spacious bedroom, replete with pictures of her daughter and grandchildren. "I like living with people of all ages."

"But I have a big problem with the chores," she confides. "I am supposed to sweep the front walkway. I tell the leaves to fall on either side of our building, but they don't pay attention!"

Julie, the youngest resident, became interested in Shared Living after she saw a sign at BBACC headquarters.

"I'm concerned about the problems of aging," says Julie, an assistant librarian at a historical library. "And I lived three months alone and didn't like it. My parents feel better about me being here than in a studio."

Her friends admit her living situation is unusual, but they are impressed with the building, as would be anyone who has combed ads for affordable apartments in Boston. Set in a quiet and pleasant neighborhood, there are some large rooms, the kitchen is modern, and the woodwork and architectural detail are delightful. A roof with a garden offers a spot for breakfast or picnics overlooking the dormer windows and rooftops of other brick homes.

"I fell in love with the house," he says. "I love to help fix it up." Paul, who is retired but quite active in community groups, says his experience at Shared Living has been "very good," although it is the first group-living situation he's been in since the military.

As in any group-living situation, Shared Living House members learn to live with one another's idiosyncrasies, which may be as simple as eating habits. At the dinner table, Kay Thomas, co-facilitator of the home with her husband, Ed, looks at the choice of food.

"Could I have your fish, since we don't eat red meat?" Kay asks one of the other diners, offering instead the dish with beef.

Christine, who is very active in elder affairs, is a two-year resident.

"The most difficult concept for me has been sharing," she says. "You have to maintain your autonomy, but also stay open to the other people. There have been hard times. But you stretch and grow no matter how old you are."

The population in the Bay home is relatively stable. Only two members have left in the last fiscal year, but five new members have moved in. It might be because people who come to the Shared Living House have a commitment in mind.

"I wanted someplace I could benefit from and contribute to," she says. She's happy with her choice. ☐

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CRIME

"Crime watches," says one source, "reduce residential burglaries by 20 to 90 percent." Equally important, they can renew community spirit.

Fearful Citizens Fight Back

By Seth Kreisberg

It is twilight on Dwight Street in New Haven, Conn. The neighborhood has been plagued in recent years by robberies and prostitution, but this evening all seems quiet. Two residents — Caroline Thompson, a nurse and grandmother, and Clay Howe, a doctoral student and father of two small children — walk down the tree-lined street. Eyes alert, ears open to unusual noises, they carefully observe all activity.

Thompson and Howe constitute the Thursday-evening crime patrol of Block Watch 272. Their job is to watch, listen and report suspicious activity to the police. "We got tired of sitting in our houses and living in fear," explains Thompson.

Block Watch 272 was formed in 1980 by Thompson, Howe and their neighbors. They began by organizing a telephone network, the purpose of which was to encourage residents to notify neighbors and the police of any unusual activity on the block. Five months later they initiated a street patrol. Since then burglaries have decreased by 33 percent and robberies and larcenies by 57 percent.

What has happened on Dwight Street reflects a growing trend. Across the country, citizens are forming neighborhood crime watches. A typical watch is made up of residents of an apartment building, a single block or a neighborhood of anywhere from two to 20 blocks. It includes men and women of all ages and occupations who have banded together for protection.

These cooperative self-help groups are usually trained by local police crime-prevention units to recognize and report suspicious behavior and crimes in progress. Residents also receive instruction on how to safeguard their homes against burglary as well as how to assist in protecting their neighbors' properties when they are away.

Most neighborhood crime watches meet monthly to exchange work schedules, vacation plans and phone numbers. In addition, groups place signs prominently in their neighborhoods to announce the presence of a crime watch. The key to their effectiveness, however, is a greater awareness of what is going on in the neighborhood and increased willingness on the part of residents to contact the police for assistance.

Although many watches do not patrol their neighborhoods, more and more have begun to do so. They work in unarmed pairs, in cars and on foot — and often have walkie-talkies.

Whether actively watching or actively patrolling neighborhoods, members of crime watches have no desire to replace the police. "Any citizen anti-crime group must be involved with the police department," explains Jack Beecham, director of the California Crime Prevention Center in Sacramento (an umbrella organization for crime-watch programs in California, operated through the attorney general's office). "The neighborhood watch acts as the 'eyes and ears' of the police. It is the police who have the responsibility for crime prevention and criminal apprehension."

The numbers of crime watches are burgeoning nationwide. In North Carolina alone, there are over 9,000 organized watches. In California, where April was declared "Neighborhood Crime Watch Month," there is hardly a major police jurisdiction without an organized crime-watch program. In Lowell, Mass., more than 3,000 citizens are involved in similar programs; in Tampa, Fla., there are more than 15,000 watch members; and New York City has more than 150,000.

Not limited to cities, crime watches have been established in many suburbs, such as Westchester County, just north of New York City. Even rural communities, such as Mays Landing in Atlantic County, N.J., and Springville in Wyoming County, Penn., have responded to rising crime rates with citizen patrols.

This trend represents a grass-roots backlash against the steady rise in crime that marked the past decade. In the 1970's, crime increased by as much as 15 percent a year in urban, suburban and rural communities alike. Last year, according to Federal statistics, a house was burglarized every 13 seconds.

"Citizens are realizing that they cannot afford the luxury of letting the police alone be responsible for their safety," observes Carolyn Picagli, a staff member of the New Haven Police Department crime-prevention unit assigned to assist the block-watch programs. "They are beginning to take responsibility for themselves."

New Haven has one of the best-organized programs in the country. In the past four years, its Block Watch Program has grown to more than 9,000 people.

Picagli credits the block watches for contributing significantly to the city's recent decline in burglaries. "Watches reduce residential burglaries by 20 to 90 percent," she states.

These statistics are echoed by studies around the country. A recent survey by the sheriff's office of San Diego, for example, found that the chance of being burglarized in a community without a watch is one in 45, while the chance of burglary in a community with a neighborhood watch is one in 1,000.

Local law-enforcement officers generally support the concept of the crime watch — although this wasn't always the case. "In the beginning, the police department was afraid it would become a vigilante group," recalls Irvin Zeidenberg, president of PEOPLE New Haven Block Association Inc. "This is a legitimate fear in law enforcement. But after a year or so, the police realized that we wanted to work with them and act as their eyes and ears. Now they support us 100 percent."

In many communities, the organization of a crime watch is the beginning of a renewed community spirit. "Crime was the catalyst on our block," explains Zeidenberg. "We realized that we were not looking out for each other and it can[illegible] that way. We have made a dent in the crime p[illegible]lem and it's nice to see a neighborhood b[illegible]k together again. We've put the brakes on crime and made new friends."

How to Start Your Own Crime Watch

If you are interested in forming a crime watch in your neighborhood, contact your local police department's crime-prevention office. Information is also available from state crime-prevention programs, which are usually associated with either your state attorney general's office or the Department of Public Safety.

Seth Kreisberg is a freelance writer specializing in consumer and self-help topics.

Discussion Questions: Shared Living and Crime Watch Articles

"Shared Living: Old and Young Under One Roof"

1. What is the Shared Living House? How does it work? How is it managed?
2. Why is it important that there be a range of generations living in the house?
3. Why was it created? Why have people joined?
4. What is ageism? Do you know of any examples of ageism?
5. List the ways in which the lives of residents might have been unpeaceful before they moved into the Shared Living House.
6. List all the ways in which life is now peaceful for the residents.
7. What do you think are the crucial elements that are making the Shared Living House successful?
8. What are some of the difficulties that might arise in such a living situation? Why do you think members might feel it was worth those possible hassles to live in the house?
9. Is this a positive image of peace? Why or why not?
10. Could you ever see yourself living in a house like this?

"Peaceful Citizens Fight Back"

1. What is a crime watch? How does it work and who does it?
2. What is a "cooperative self-help group"?
3. Why was the crime watch on Dwight Street started? In what ways was life not peaceful on Dwight Street?
4. Why has life become less "fearful" since the watch has been instituted? Is it just because of the fall in the crime rate?
5. Since instituting the crime watch, how has life become more peaceful on Dwight Street?
6. How is a crime watch different from a "vigilante group"? Why is this an important distinction?
7. How important is cooperation and trust for the success of a crime watch? In your conception of peace?
8. In the last paragraph: As a result of the crime watch, what has happened in Irv Zeidenberg's community? Why do you think the crime watch has had this effect? How, then, does a crime watch help create a greater sense of peace than just the absence of fear and the lowering of crime rates?
9. Is there a crime watch in your community? Discuss. Why not start one?

Comparison and Contrast

1. What is similar about the way in which the Shared Living House and the Crime Watch were started and run?
2. What are the similar and different aspects of the images of peace expressed in the two articles?
3. How important are cooperation and interdependence to both situations and visions of peace? Why are they so important?

PEACE ON COMMUNITY AND NATIONAL LEVELS: THE CASE OF GUATEMALA

The following activity centers around an account of the lives many poor people in Guatemala face in the 1980's. The writer, exiled teacher and poet Julia Esquivel, raises many important issues relating to peace on community and national levels. Her piece centers around three concerns: the connection of peace and justice, the role of religion in the struggle for peace and justice, and the relationship between peace, justice and violence.

The connection between peace and social justice, while relevant and evident on all levels of social interaction, seems particularly relevant on the national level. We know of no country that has eliminated social injustice. We know of no country where people do not continue to struggle for justice. In most of these cases the champions of justice connect it with their concept of peace. Julia Esquivel makes the connection in her article and argues her position powerfully.

Major religions have had much to say about the connection between peace and social justice. In Central America, religion -- Catholicism in particular -- has played a central role in supporting peoples' efforts for peace and social justice. Esquivel comes to her position via religious conversion and attempts to express how she sees Christianity as a powerful force behind her struggle. It would be very interesting to compare her attitude and understanding of Christianity with those of Ronald Reagan and Martin Luther King, which appear later in this curriculum.

Often where peace is lacking and where there is injustice, there is violence. Whether you see violence as direct physical harm or in terms of indirect harm as well, the fact remains that violence is present in our world. Esquivel's account of life in Guatemala is filled with violence. Hers is a world where poor people have no escape from the most heinous and horrible forms of violence. Her story presents examples of the use of violence to maintain structures of injustice.

But Julia's story is not simply a condemnation of violence. For in it she praises those who wield weapons and, indeed, kill in the name of peace and justice. Her story raises fundamental issues about the nature and uses of violence. Many of us condemn all violence, yet Esquivel differentiates between just and unjust violence. She presents us in starkest terms with a dilemma Americans rarely face: passive resistance to a genocidal oppressor or armed resistance in the name of survival, justice and eventual peace. It is not an easy choice nor an ideal one. But it is, unfortunately, a real choice.

The reasons the massacre Esquivel describes took place are complex. Inevitably, your students will ask why the people were killed. On a most basic level there can be no good reason. However, there is an historical and contemporary context which can give insight into the causes of these events and the conditions Esquivel describes. Nothing but an extensive study of this situation can do justice to the complexity. For this reason we urge you to emphasize that this essay represents one woman's views. We suggest that you center discussion on the text, rather than on the complexities of the Guatemalan political situation or proper U.S. policy in the region. We feel that this essay taken for itself presents us with profound questions and challenges to our concepts of peace. On the other hand, this essay would be a powerful introduction to a more extensive unit of Guatemala and Central America.

In light of the inevitable questions of "Why did they do this?", we offer a brief and incomplete description of the social and historical situation in Guatemala.

In 1954 the last democratically elected government of Guatemala was overthrown by the military with the help of the CIA of the United States. Since 1954, the country has been ruled by a coalition of the military and right-wing civilians. A diverse movement in opposition to the government has developed consisting of people whose beliefs range from liberal democrats to Marxists-Leninists. Guerilla armies have been organized to fight against the government. The opponents of the government accuse it of economic oppression, racist and genocidal policies towards the country's substantial Indian population, and violent repression of those critical of the government. The immediate context of the massacre is the ongoing attempt by the government to weed out and destroy all those seeking to overthrow the government.

Have students read the essay at home or in class. A group discussion should follow this initial reading. In recognition of the power and horror of this piece, first ask students to respond for a few minutes on a gut level. How did they feel as they read this description? Why? What do they feel like doing when they hear stories like this? For whom did they feel the most sorry? Were they angry? At whom? (Depending on your interests and their responses, this discussion opens may avenues of discussion. For instance, this could lead to discussion of rape, fear of violence, or obedience to authority.)

After a time for gut response, begin to pursue more analytic and comprehension questions. First, it is important to point out who the "enemy" is in the massacre account. What is the significance of the fact that it is men who are fellow countrypersons of the massacred people? Can the men be excused for their actions, even as they ask for forgiveness after they return home? How can people do this to their own people? Why are women particularly vulnerable? Why is it men and not women who perpetrate the massacre?

After the massacre account we suggest you examine Esquivel's account carefully. The overall goal is to explore Esquivel's concept of peace and her description of action for peace in Guatemala. Specific points to focus on are the connection between peace and justice, the conditions of the poor in Guatemala, the relevance of racism and sexism to the struggle for peace, the connection between the struggle for peace and justice and belief in God, and the justification of the use of violence in the search for peace. We list here a series of questions which follow the text paragraph by paragraph after the massacre account:

1. How does Esquivel describe the general condition for poor women in her country? Are these conditions peaceful? Why not?

2. Why does Esquivel focus on the conditions of poor women and not poor women and men or just all the people of Guatemala?
3. What conditions must exist in order for there to be true peace? Why?
4. What does justice mean to Esquivel?
5. What does the belief in the "God of the poor" help one to see? Why is this essential to achieving peace? What can one no longer accept?
6. What is the relationship between peace, justice and God?
7. Why do many people prefer women who follow traditional cultural patterns? (What are traditional cultural patterns?)
8. What specifically is the battle for peace a battle against? Why? (Notice the language: "battle", "combatants", etc.)
9. What are the women doing to struggle for peace and justice? Why?
10. Why does Esquivel feel that those taking up arms are fighting for peace? What would you do if you lived in those conditions?
11. Discuss the 17-year-old she describes. Why is she a symbol? Of what is she a symbol? How different is her life from your students' lives?
12. What is Esquivel's final vision of peace? What gets in the way of her goal?
13. How would the issues involved in this situation be different if the people committing the massacre and oppression were not fellow Guatemalans but soldiers of an occupying army from another country? Would you feel the same way about the situation?
14. What is the responsibility of members of other countries, such as U.S. citizens, in regards to what is happening in a country like Guatemala? What should we do? What can we do?

As you explore these and other questions, try to elicit students' personal reactions. Try to explore what they might have done in various situations as a soldier, an Indian women, as a citizen patrolman or his wife, or as one of the children.

THE FOLLOWING EXCERPTS ARE FROM A PAPER DELIVERED AT THE HARVARD DIVINITY SCHOOL, JUNE, 1983, BY JULIA ESQUIVEL, WHO IS A GUATEMALAN WOMAN NOW LIVING IN EXILE IN GENEVA, SWITZERLAND. THE PAPER DESCRIBES THE CONDITIONS INSIDE GUATEMALA FOR MANY OF ITS CITIZENS, ESPECIALLY THE POOR. MS. ESQUIVEL FOCUSES ON THE CONDITIONS OF WOMEN IN HER COUNTRY AND THE ACTIONS WOMEN ARE TAKING TO CHANGE THESE CONDITIONS. SHE BEGINS BY QUOTING FROM A REPORT SENT TO THE HUMAN RIGHTS COMMISSION OF THE U.N. BY THE GUATEMALAN JUSTICE AND PEACE COMMITTEE ON MARCH 1, 1983. THE REPORT RECOUNTS AN EYEWITNESS DESCRIPTION OF THE EVENTS THAT OCCURRED ON DECEMBER 22 AND 23, 1982.

"On Wednesday, December 22, the captain of the military base located in Chiul ordered his secretary to transmit the order to the auxiliary mayors to round up all the civil patrolmen in the village. It was a big village, with close to 400 houses. In two hours close to 350 men congregated, ranging from 16 to 65 years of age. Chiul is on the highway which goes up to the Cuchumatan mountains, at the crossing to the highway to Alta Verapaz. Because it is located at a strategic point, the army has a large base there, with a thousand soldiers. They were in special training at the time, and that is why this 'job' was turned over to the patrolmen.

The captain ordered the men to go to the village of Parraxtut, which is about one and a half hours away on foot, while an equal number of soldiers rode ahead with the officer in a military truck. Parraxtut was a village with 350 houses. The soldiers ran around and forced the people to gather. When the patrolmen from Chiul arrived, they gathered the rest.

Once all the people had been congregated, the officer ordered three groups to form, men, women, and children. Then he ordered the patrolmen to kill the men, and handed them weapons to do so. 'You are going to kill all of these people because they are guerrillas,' he said. The officer then ordered them to shoot all the men who were in the plaza. The women were still alive. The officer ordered them to be separated into two groups, those who could 'make it' and those who could not; in other words, the younger from the old. The younger women were given to the soldiers to be raped that night, and the others were massacred by the civil defense patrolmen from Chiul. The first group was locked inside the courtroom, and the second in the school and church.

Meanwhile the children were able to escape to the mountains, because the army was too involved with the men and the women. The following day, the officer ordered the soldiers to bring the young women out. He then told them to separate out the prettiest. The patrolmen were ordered to kill all except for two. The patrolman who told this story spoke of the deep anguish which having to kill the women caused them. But they had to do it or be killed themselves.

One of the women who was still alive knelt in front of the officer's secretary and said in her Quiche language, 'Please, tell the officer to give me two bullets.' She was a widow, and her children had been murdered as well. The officer asked the secretary to translate. When he heard what she wanted, he roared with laughter and shot her twice. She did not die right away, and twisted on the ground in agony. The officer, enraged, took her clothes off, her corte (Indian skirt), and then shot her again.

The other woman was put in the truck with the soldiers, and taken to the base. The officer probably had elected her for himself. The children, who had gotten lost in the mountains, finally found a place to hide, the older protecting the small ones, although not all survived the escape.

The patrolmen walked back to their village. They did not say a word during the whole trip back, walking in deep silence. The witness tells, 'Who knows what each one of us was saying to God.' He lets it be understood that God would understand and forgive, but still they were dying of shame.

When they arrived in their homes, they broke down and wept. They wept for several hours: 'We were filled with feeling;' they had killed their brothers and they felt impotent. They were ashamed to tell their own wives of what they had done. They had been waiting for them through the night, and believed that the army had killed them."

The repression, suffering, and pain which poor women are enduring in Guatemala are beyond description. Indian women, and peasant women in general, do not even have a right to be. From early childhood, sometimes by the age of five or six, they acquire responsibilities imposed by penury and the war. In "normal" times they do not have access to education, and only a small percentage ever learn to read and write. Thus they never even learn about their human and constitutional rights. In many cases they do not speak Spanish, and this limits their possibilities to communicate and express clearly what they think, feel, and desire. They do not have access to social welfare programs, nor to health care. . . .

The conversion to the God of the poor is essential to begin to understand why there cannot be true peace without justice. . . . When women begin to open our eyes to human dignity, we discover ourselves as destined to live a human life, together with our brothers and sisters. We can no longer passively accept a life of misery and enslavement, and even less the role of the oppressor or accomplice of a society which subverts God's will for all men and women. The converted woman, liberated from her blindness, becomes dangerous. Many would prefer to have a woman who is dependent, submissive, and fearful, a complete follower of established traditional cultural patterns. . . .

Women who struggle for justice and real peace are true combatants. In the end, they are battling against death. Death wears many faces in our countries. It appears as malnutrition, as abject poverty, as exploitation, repression, counterinsurgency, and even as developmenrt and population control. . . . Women have become involved in a wide variety of activities in the struggle for a better wodld and a new society. . . . Women have worked in the field of law. . . . There are so many poor women, peasants, who are rasing their voice so that the world can know of our people's suffering. They are the LIVING WORD because their life is living testimony, a symbol of the pain and agony of offering one's life and of hope. . . . Many sensitive Christian women, of all ages, who love life, have been forced to take up arms to survive and to struggle for the survival of their people.

Women are participating directly in the resistance in Central America, as a struggle for life. We know of a 17-year-old Indian woman, now a mother to a month-old baby. As many Indian women, she cared for her plants, crops, and herbs which gave her and her people sustenance, and respected her elders. I have seen her contemplating her child with tenderness and grief, an orphan whose father was murdered by the army. She was a combatant, she knew what it was to take up arms to defend her life. She left her companions to walk for six days through the mountains to give birth to her child, a preserver of her race.

This woman is a symbol of what we must be. We must combat the project of death which looms over humanity, disguised as development, consumerism, anti-communism. We must defend the life of the Creation, because all of humanity is waiting in anguish for the day in which all men and women can really live as brothers and sisters, and administer the resources of the world from the common good.

PEACE ON AN INTERNATIONAL LEVEL: DIVERGENT VIEWS OF WORLD PEACE

Throughout this curriculum we have been exploring the complexity of the meaning of peace. Peace is no less complicated on the international level than on any of the other levels we have looked at. In fact, it may be more complicated on this level.

The following activity gives students an opportunity to explore the concept of peace on the international level. We have chosen three particular perspectives to present here, chosen because we feel they represent three (they are certainly not the only three circulating these days) of the most popular, relevant and powerful arguments in contemporary American society.

The first perspective is presented through excerpts from a speech by President Reagan and excerpts from the 1980 Republican platform, represents a "peace through strength" position. The second, excerpts from a book by Dr. Martin Luther King, Jr., represents a "peace through social justice and non-violence perspective." The final piece by Roger Fisher represents a "peace through negotiation" position. It is hoped that a discussion of these positions will lead students to consider the complexity, the assumptions, the unknowns, the risks and the possible rewards inherent in these different points of view.

The positions presented here are rich in ideas and arguments. They are not always easy to understand. As before, we urge you to read them carefully yourself before trying to discuss them with students. Of the many concepts and issues you could raise with your students, choose the ones you feel are most important and most interesting.

We suggest the following approach: Do a careful reading and analysis of each piece in class. Work for comprehension, conceptual analysis and critical discussion as you read through the pieces. To facilitate this process, we have provided a series of questions following each text. Perhaps the most interesting discussion, however, will come through comparison and contrast of these three positions. The possibilities for discussion are rich and varied. We provide at the end of this exercise a series of possible questions to pursue. These are in no way comprehensive, but merely suggestive.

Finally, this exercise can be used alone, or as a jumping-off point for study of a range of topics concerning peace, justice, and American foreign policy.

PEACE THROUGH STRENGTH

(Excerpts from remarks of President Ronald Reagan to the 41st annual convention of the National Association of Evangelicals, March 8, 1983.)

There is sin and evil in the world. And we are enjoined by scripture and the Lord Jesus to oppose it with all our might... There is no room for racism, anti-semitism, or other forms of ethnic and racial hatred in this country. I know that you have been horrified, as I have, by the resurgence of some hate groups preaching bigotry and prejudice. Use the mighty voice of your pulpits and the powerful standing of your churches to denounce and isolate these hate groups in our midst. The commandment given us is clear and simple: "Thou shalt love thy neighbor as thyself."

But whatever sad episodes exist in our past, any objective observer must hold a positive view of American history, a history that has been the story of hopes fulfilled and dreams made into reality. Especially in this century America has kept alight the torch of freedom, but not just for ourselves, but for millions of others around the world.

And this brings me to my final point today. During my first press conference as President, in answer to a direct question, I pointed out that as good Marxists-Leninists, the Soviet leaders have openly and publicly declared that the only morality they would recognize is that which will further their cause, which is world revolution. I think I should point out, I was only quoting Lenin, their guiding spirit who said in 1920 that they repudiate all morality that proceeds from supernatural ideas -- that is their name for religion -- or ideas that are outside of class conceptions...

Well, I think the refusal of many influential people to accept this elementary fact of Soviet doctrine illustrates an historical reluctance to see totalitarian powers for what they are. We saw this phenomenon in the 1930's. We see it too often today. This does not mean we should isolate ourselves and refuse to seek an understanding with them. I intend to do everything I can to persuade them of our peaceful intent, to remind them it was the West that refused to use its nuclear monopoly in the 40's and 50's for territorial gain and which now proposes 50 percent cuts in strategic ballistic missiles and the elimination of an entire class of land-based intermediate-range nuclear missiles.

At the same time, however, they must be made to understand we will never compromise our principles and standards. We will never give away our freedom. We will never abandon our belief in God. And we will never stop searching for a genuine peace, but we can assure none of these things America stands for through the so-called nuclear freeze solutions proposed by some.

The truth is that the freeze would be a very dangerous fraud, for that is merely the illusion of peace. The reality is that we must find peace through strength.

I would agree to a freeze if only we could freeze the Soviets' global desires. A freeze at current levels of weapons would remove any incentive for the Soviets to negotiate seriously in Geneva... Instead, they would achieve their objectives through the freeze. A freeze would reward the Soviet Union for its enormous and unparalleled military buildup. It would prevent the essential and long overdue modernization of United States and allied defenses that would leave our aging force increasingly vulnerable...

A number of years ago, I heard a young father, a very prominent young man in the entertainment world, addressing a tremendous gathering in California. It was during the time of the cold war and communism and our way of life were very much on people's minds. And he was speaking to that subject. And suddenly, though, I heard him saying "I love my little girls more than anything --." And I said to myself, "Oh no, don't. You can't -- don't say that." But I underestimated him. He went on: "I would rather see my girls die now, still believing in God, than have them grow up under communism and one day die no longer believing in God."

There were thousands of young people in that audience. They came to their feet with shouts of joy. They had instantly recognized the profound truth in what he had said, with regard to the physical and the soul and what was truly important.

Let us pray for the salvation of all of those who live in that totalitarian darkness -- pray that they will discover the joy of knowing God. But until they do, let us be aware that while they preach the supremacy of the state, declare its omnipotence over individual man, and predict its eventual domination of all peoples of the Earth -- they are the focus of evil in the modern world... If history teaches anything, it teaches that simple-minded appeasement or wishful thinking about our adversaries is folly. It means the betrayal of our past, the squandering of our freedom.

So I urge you to speak out against those who would place the United States in a position of military and moral inferiority... I urge you to beware of the temptation of pride -- the temptation of blithely declaring yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong and good and evil.

I ask you to resist those who would have you withhold your support for our efforts, this administration's efforts, to keep America strong and free, while we negotiate real and verifiable reductions in the world's nuclear arsenals and one day, with God's help, their total elimination.

While America's military strength is important, let me add here that I have always maintained that the struggle now going on for the world will never be decided by bombs or rockets, by armies or military might. The real crisis we face today is a spiritual one: at root, it is a test of moral will and faith.

Wittaker Chambers...wrote that the crisis of the Western World exists to the degree in which the West is indifferent to God, the degree to which it collaborates in communism's attempt to make man stand alone without God... "The Western World can answer this challenge," he wrote, "but only provided that its faith in God and the freedom he enjoins is as great as communism's faith in man."

I believe that we shall rise to the challenge. I believe that communism is another sad chapter in human history whose last pages even now are being written. I believe this because the source of our strength in the quest for human freedom is not material but spiritual. And because it knows no limitation, it must terrify and ultimately triumph over those who would enslave their fellow man...

THE 1980 REPUBLICAN PARTY PLATFORM

We commend to all Americans the text of House Concurrent Resolution 306, which reads as follows: The foreign policy of the United States should reflect a national strategy of peace through strength. The general principles and goals of this strategy would be:

> *to inspire, focus, and unite the national will and determination to achieve peace and freedom;
>
> *to achieve overall military and technological superiority over the Soviet Union;
>
> *to create a strategic and civil defense which would protect the American people against nuclear war at least as well as the Soviet population is protected;
>
> *to accept no arms control agreement which in any way jeopardizes the security of the United States or its allies, or which locks the United States into a position of military inferiority;
>
> *to reestablish effective security and intelligence capabilities;
>
> *to pursue positive nonmilitary means to roll back the growth of communism;
>
> *to help our allies and other non-Communist countries defend themselves against Communist aggression; and
>
> *to maintain a strong economy and protect our overseas sources of energy and other vital raw materials.

Our strategy must encompass the levels of force required to deter each level of foreseeable attack and to prevail in conflict in the event deterrence fails... Our objective must be to assure the survivability of U.S. forces possessing an unquestioned, prompt, hard-target counterforce capability sufficient to disarm Soviet military targets in a second strike. We reject the mutual-assured-destruction (MAD) strategy of the Carter Administration which limits the President during crises to a Hobson's choice between mass mutual suicide and surrender. We propose, instead, a credible strategy which will deter a Soviet attack by the clear capability of our forces to survive and ultimately to destroy Soviet military targets.*

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*Robert Scheer. With Enough Shovels. New York: Random House, 1982. pp. 127-128.

Discussion Questions: President Ronald Reagan's Speech and Platform

1. Why does the President refer to "sin and evil", not "bad and injustice"? What are some sins according to him?
2. What does he think about American history?
3. What does he mean by "freedom" and how have we kept the "torch" going?
4. What does he say are the Soviet attitudes towards God and morality? Why do you think this upsets the President?
5. What does he mean by the "historical reluctance" to see the Soviets "for what they are"?
6. How does he propose to convince the Soviets of our peaceful intent?
7. What are the principles we will never compromise? Why?
8. What does he think of the freeze? Why? What are the Soviet's global desires? Why would a freeze remove all incentive for the Soviets to negotiate peace?
9. What is the President's image of the Soviets? Do you agree with it?
10. What is peace through strength?
11. Do you agree with the man who would rather have his child die than grow up under communism? Is this really the choice we face? Do the Soviets want to take over America?
12. Why are the Soviets the focus of evil in the modern world? Is there evil in other places? Is there evil in the United States? Is all evil derived from the Soviet Union? Are we embroiled in a battle between good and evil?
13. What does the President mean by "simple-minded appeasement"?
14. What does he mean when he asks not to "place yourselves above it all and label both sides equally at fault"?
15. What is the President's goal with regard to nuclear weapons?
16. What does he propose is the best way to get to this goal?
17. What is our real crisis according to the President? How can we most effectively "rise to the challenge" of communism? Why does he take this position? How will faith save us?
18. The first goal of the Republican platform is "to inspire, focus, and unite the national will and determination to achieve peace and freedom." What does peace mean in this "peace through strength" concept?
20. In the peace through strength concept of peace, is peaceful coexistence with people of different political, economic and ideological beliefs possible and desireable? Under what circumstances?
21. What are the advantages of this approach? What are the disadvantages?
22. How would you explain the President's conception or image of Peace?

PEACE RACE (Excerpts from Martin Luther King's Where Do We Go From Here: Chaos or Community pp.214-223.)

One of the most persistent ambiguities we face is that everybody talks about peace as a goal, but among the wielders of power peace is practically nobody's business. Many men cry "Peace! Peace!" but they refuse to do the things that make for peace.

The large power blocs talk passionately of pursuing peace while expanding defense budgets that already bulge, enlarging already awesome armies and devising ever more devastating weapons... The heads of all the nations issue clarion calls for peace, yet they come to the peace table accompanied by bands of brigands each bearing unsheathed swords.

The stages of history are replete with the chants and choruses of the conquerors of old who came killing in pursuit of peace. Alexander, Genghis Khan, Julius Ceasar, Charlemagne and Napolean... So when in this day I see the leaders of nations again talking peace while talking war, I take fearful pause...

Before it is too late, we must narrow the gaping chasm between our proclamations of peace and our lowly deeds which precipitate and perpetuate war. We are called upon to look up from the quagmire of military programs and defense commitments and read the warnings on history's signposts.

One day we must come to see that peace is not merely a distant goal that we seek but a means by which we arrive at that goal. We must pursue peaceful ends through peaceful means...

If modern man continues to flirt unhesitatingly with war, he will transform his earthly habitat into an inferno such as even the mind of Dante could not imagine... Therefore I suggest that the philosophy and strategy of nonviolence become immediately a subject for study and for serious experimentation in every field of human conflict, by no means excluding the relations between nations. It is, after all, nation-states which make war, which have produced the weapons that threaten the survival of mankind, and which are both genocidal and suicidal in character.

We have ancient habits to deal with, vast structures of power, indescribably complicated problems to solve. But unless we abdicate our humanity altogether and succomb to fear and impotence in the presence of the weapons we have ourselves created, it is as possible and as urgent to put an end to war and violence between nations as it is to put an end to poverty and racial injustice...

I do not minimize the complexity of the problems that need to be faced in achieving disarmament and peace. But I am convinced that we shall not have the will, the courage, and the insight to deal with such matters unless in this field we are prepared to undergo a mental and spiritual reevaluation, a change of focus which will enable us to see that the things that seem most real and powerful are indeed now unreal and have come under sentence of death. We need to make a supreme effort to generate the readiness, indeed the eagerness, to enter into the new world which is now possible, "the city which hath foundation, whose Building and Maker is God."

It is not enough to say, "We must not wage war." It is necessary to love peace and sacrifice for it. We must concentrate not merely on the erradication of war but on the affirmation of peace.

Somehow we must transform the dynamics of the world power struggle from the nuclear arms race, which no one can win, to a creative contest to harness man's genius for the purpose of making peace and prosperity a reality for all the nations of the world. In short, we must shift the arms race into a "peace race".

The stability of the large world house which is ours will involve a revolution of values to accompany the scientific and freedom revolutions engulfing the earth. We must rapidly move from a "thing" oriented society to a person-oriented society... This revolution of values must go beyond traditional capitalism and Communism... We must honestly admit that capitalism has often left a gulf between superfluous wealth and abject poverty, has created conditions permitting necessities to be taken from the many to give luxuries to the few... Equally, Communism reduces men to a cog in the wheel of state... Under such a system the fountain of freedom runs dry.

Truth is found neither in traditional capitalism nor in classical communism. Each represents a partial truth... The good and just society is neither the thesis of capitalism nor the antithesis of Communism, but a socially conscious democracy which reconciles the truths of individualism and collectivism... In the final analysis, the right-wing slogans on "government control" and "creeping socialism" are as meaningless and adolescent as the Chinese Red Guard sloagans against bourgeois revisionism. An intelligent approach to the problems of poverty and racism will cause us to see that the words of the Psalmist -- "The earth is the Lord's and the fullness thereof--" are still a judgement upon our use and abuse of the wealth and resources with which we have been endowed.

A true revolution of value will soon cause us to question the fairness and justice of many of our past and present policies... A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth... A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wombs of a frail world new systems of justice and equality are born. We in the West must support these revolutions. It is a sad fact that, because of our comfort, complacency, a morbid fear of Communism and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have become the arch anti-revolutionaries. This has driven many to feel that only Marxism has a revolutionary spirit. Communism is a judgement on our failure to make democracy real and to follow through on the revolutions that we initiated. Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal opposition to poverty, racism, and militarism. With this powerful commitment we shall boldly challenge the status quo and unjust mores and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain."

A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional. Every nation must now develop an overriding loyalty to mankind (sic) as a whole in order to preserve the best in their individual societies.

We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now... Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words: "Too late."... We still have a choice today: non-violent coexistence or violent coannihilation. This may well be mankind's last chance to choose between chaos and community...

Discussion Questions: Martin Luther King Jr.

1. According to King, although people say they are for peace what do their actions show? Is this true from your experience? Why is King afraid of this pattern in modern societies?

2. What must we realize before it is too late? What are the "warnings on history's doors"?

3. How should we pursue peace? Why?

4. What is the "strategy of non-violence"?

5. What are the "ancient habits we must change"? Why must we change?

6. What does he mean by saying we need to undergo a "mental and spiritual reevaluation, a change of focus" in order to find peace?

7. Who does King believe will ultimately be responsible for building the new peaceful world?

8. Why do we need a "peace race"? What does he mean by a "peace race"?

9. What does he mean by saying we must move from a "thing-oriented society" to a "person-oriented society"?

10. What does he think of capitalism? Why? Do you agree?

11. What does he think of communism? Why? Do you agree?

12. What is the connection between peace and poverty and racism? What does he believe the Bible teaches about wealth?

13. What does he urge us to examine in the United States? Why?

14. What role should the United States take in relation to revolutions around the world? Why?

15. Why have we failed to support revolutions around the world? Why has this led people to Communism?

16. What must we stand for if we are to truly act for peace?

17. Is Dr. King religious? What does he believe Christianity says?

18. Why must our loyalties become "ecumenical" rather than "sectional" in order for there to be peace and justice?

19. What is the ultimate choice we face? Do you agree with this?

20. Why must we act immediately?

21. How would you explain Martin Luther King's conception or image of peace?

no. 395

Might no longer adds to security

By ROGER FISHER

Los Angeles Times

THE INCOMING administration is rightly concerned about national security or, more accurately, national insecurity.

The consequences of a strategic nuclear war with the Soviet Union would be so disastrous that, however small the chance of such a conflict might seem, it is of utmost importance to reduce that possibility. Republicans have been among the first to recognize and insist that difficult national problems such as energy, urban blight, inflation and productivity cannot be solved simply by throwing money at them.

The same is true of national security. Throwing money at the Pentagon could well worsen our security problem. Certainly senators, who recognize the difference between costs and benefits, will want to ask our designated new secretary of defense, Caspar W. Weinberger, some basic questions before they assume that more military spending equals greater security. Here are a few questions, with suggested answers:

— Can the Soviets make the world more dangerous for us without also making it more dangerous for themselves? The answer is almost certainly "No." It is highly unlikely that if nuclear missiles were to be fired they would all fly in one direction. We should make the Kremlin realize that building more and more missiles aimed at the United States also endangers the Soviet Union. The Soviets need to understand that it is not in their interest to have a United States that feels insecure and that is armed to the teeth, ready to kill millions at a moment's notice. For the truth is that the more secure the United States feels — that is, the less threatened — the less risk there is of the Soviets being destroyed by U.S. weapons. Soviet security depends on Moscow's being a low risk to the United States.

— Can we increase the risk of nuclear war to the Soviet Union without also increasing the risk to the United States? The answer, again, is certainly "No." There is no plausible way in which nuclear war can become more likely for the Soviet Union but less so for the United States. The risk of nuclear war is a shared risk; we are on this fragile planet together. The more weapons we build, the more grounds we provide for the Soviets to be paranoid and trigger-happy. And the less secure they feel, the less secure we are. The greater the risk that we will fire nuclear weapons at them, the greater the risk that we, too, will be incinerated.

— Is there a hardware solution? Politicians and military planners often talk as though we could be "secure" if only the United States had enough military equipment. The suggestion is that, with more technology — lasers, antiballistic-missile devices, better radar and an MX missile system — plus bomb shelters and civil defense, we will be safer. The truth is quite the contrary. As warheads get larger and missile flight-times shorter, both sides become less and less able to provide any physical defense. A multibillion-dollar MX system may provide limited safety for a few nuclear warheads but not for people. As missiles become more accurate, each side is under increasing pressure in any crisis not to be the second to fire its missiles. And no amount of military equipment can protect us against the risk that some Soviet officers, fearing that we may be about to strike, will decide to fire their missiles first.

— How can we best reduce the national insecurity of the United States? The risk of massive destruction of the United States is due partly to military hardware, partly to the way we think. Since there is no feasible way of getting rid of nuclear weapons, the greatest opportunity for reducing the risk lies in changing the working assumptions of both sides. U.S. national security lies not in scaring the Soviet Union into adopting a hair-triggered and deadly posture. Rather, our security will be increased to the extent that the Soviet Union can be persuaded to sit side-by-side with us to jointly tackle the problem of improving our mutual security.

— Is there any international problem for which nuclear war is better than coping with that problem? No. Creating a risk of nuclear war may be one means of deterring naked aggression and other outrageous conduct, but no one should conclude that nuclear war is preferable to any alternative. It might be smart to say "Better dead than Red," but no U.S. administration should conclude that mutual military suicide is in fact better than forging on with confidence that the ideas of Jefferson and Lincoln will prevail over those of Marx and Stalin.

Those who question nuclear weapons as a solution to the problem of making the world work are sometimes called naive. In truth, those who are really naive are the people who still believe that there are military solutions to political problems. Like Linus, they cling to a security blanket — made of plutonium. There is no way that exploding a stick of dynamite will make a marriage work, that exploding a ton of TNT will make a village work or that firing nuclear weapons will make the world work.

Rather than spend money on explosives designed to scare the Soviets, we should work with them to develop alternative approaches. The more hostile their intentions may be, the more imperative it is that we convince them to carry on our differences in political, not nuclear, ways.

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Questions: Roger Fisher

1. According to Fisher, what will "throwing money at the Pentagon" accomplish and not accomplish? Why?
2. What must the Soviet Union realize about the effect the nuclear arms buildup is having on the U.S. sense of security? Why?
3. Why is it good for the Soviet Union if the U.S. feels secure?
4. Why is it good for the U.S. if the Soviet Union feels secure?
5. Why will a build-up of weapons fail to provide both countries with security?
6. What are the two central causes of the risk of nuclear destruction? Why?
7. According to Fisher, what do we need to convince the Soviets in order to improve our national security?
8. Who is usually called naive? Why? Who does Fisher believe are the "really naive"? Why?
9. In the end, how does Fisher believe we can best find security?
10. How would you explain Fisher's concept or image of peace?

Reagan, King, Fisher: Questions for Comparison, Contrast, Criticism, Synthesis

1. Compare and contrast the three conceptions of peace you have identified. How are they similar? Different? Contradictory? Which ones do you like best?
2. Each person, in their position, identifies with a certain group of people. Who does the President speak for? Who is Martin Luther King speaking for? Is Roger Fisher speaking as an American, a citizen of the Soviet Union, a representative of oppressed people around the world, or as a detached observer?
3. As a result of their identification with particular groups, the men take different attitudes towards the Soviet Union and its intentions. What does President Reagan think of the Soviets? What does he assume are their intentions and interests? Does Dr. King take a different position? Why? Is he as concerned about the Soviets as Reagan? Why not? How does Roger Fisher feel about the Soviets? What does he feel they are most interested in?
4. What is the difference between President Reagan and Martin Luther King's understanding of evil? How does this affect their conceptions of peace?
5. God and religion are used by both Reagan and King to support their positions. How do they use religion? What do you make of the fact that they are using the same religion and book to support very different positions?
6. Both men urge us to learn the lessons of history, but as with religion, they use history to "prove" very different things. How do they use history and how can history be used to prove contradictory points?
7. What would Reagan argue are the incorrect, naive, and dangerous aspects of King's statements? of Fisher's?
8. What would King argue are the incorrect, naive, and dangerous aspects of Reagan's statements? What would KIng think of Roger Fisher's statements?
9. What would Fisher think of Reagan and King's statements?
10. What is President Reagan's position on the connection between peace and social justice? What is King's? Fisher's?

DIFFERING PERSPECTIVES ON PEACE

The following quotes can be used to initiate a discussion on peace. They represent a variety of perspectives and a number of topic areas.

OUR UNDERSTANDING OF PEACE

"Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."
--General Omar Bradley

"Our schoolbooks glorify war and hide its horrors. They inculcate hatred in the veins of children. I would teach peace rather than war."
--Albert Einstein

Discussion Questions

1. Is war glorified in our society?
2. Does our society focus on war and conflict instead of peace? Why might this be so?
3. Why does Bradley say "ours is a world of...ethical infants"?
4. What would teaching peace mean?

PEACE VS. WAR

"Mankind has grown strong in eternal struggle and it will perish through eternal peace."
--Adolf Hitler

". . .war is an absurdly extravagant luxury which cannot be tolerated. The planet is simply too precarious for playing such childish games."
--Kenneth E. Boulding

"War alone brings up to its highest tension all human energy, and puts the stamp of nobility upon the peoples who have the courage to meet it. All other trials are substitutes, which never really put men into the position where they have to make the great decision -- the alternatives of life or death."
--Benito Mussolini

"But of all the evils of war the greatest is the purely spiritual evil: the hatred, the injustice, the repudiation of truth, the artificial conflict."
--Bertrand Russell

"A man who experiences no genuine satisfaction in life does not want peace ... Men court war to escape meaninglessness and boredom, to be relieved of fear and frustration."
--Neis F. S. Ferre

"War is only a cowardly escape from the problems of peace."
--Thomas Mann

"That worst outcrop of hard life, the military system, which I abhor. . .This plague-spot of civlilization ought to be abolished with all possible speed. Heroism on command, senseless violence, and all the loathsome nonsense that goes by the name of patriotism -- how passionately I hate them! How vile and despicable seems war to me! I would rather be hacked in pieces than take part in such an abominable business. My opinion of the human race is high enough that I believe this bogey would have disappeared long ago, had the sound sense of the people not been systematically corrupted by commercial and political interests acting through the schools and the Press."
--Albert Einstein

"War is to man what maternity is to a woman. From a philosophical and doctrinal viewpoint, I do not believe in perpetual peace."
--Benito Mussolini

"Peace is not only better than war but infinitely more arduous."
--George Bernard Shaw

Discussion Questions

1. When people argue for war what are some of the arguments they present?
2. Are Hitler and Mussolini's views on war an extension of Darwin's theory of evolution of the species?
3. What are the arguments presented against war? Which of these seems significant to you?

PEACE AND JUSTICE

"Peace is not merely the absence of tension, but the presence of justice and brotherhood."
--Martin Luther King, Jr.

"I prefer the most unfair peace to the most righteous war."
--Marcus Cicero,
Roman Orator and Statesperson,
103-43 B.C.

"Is not peace, in the last analysis, basically a matter of human rights -- the right to live out our lives without fear of devastation -- the right to breathe air as nature provided it -- the right of future generations to a healthy existence?"

--John F. Kennedy

"I am a man of peace. God knows how I love peace. But I hope I shall never be such a coward as to mistake oppression for peace."

--Kossuth

Discussion Questions

1. Is justice a necessary part of peace?
2. Is war or conflict ever justified in upholding or struggling for justice?
3. Under what circumstances would you say war was justified to uphold justice?
4. What are the human rights that you feel people need to be guaranteed?
5. Can you create an argument to support Cicero's position?
6. Is peace the absence of conflict? the absence of violence? or the absence of war? or the presence of justice?

THE MEANS OF SECURING PEACE

"I think that people want peace so much that one of these days government had better get out of their way and let them have it."

--Dwight D. Eisenhower

"While committed to a stable and peaceful world, the United States is not willing to accept a position of strategic disadvantage which will endanger our free society. The United States does not want to tax our citizens and economy with a costly burdensome arms race, but we will invest whatever is necessary to maintain a secure strategic posture."

--Ronald Reagan

"Competitive armament is not a way to prevent war. Peace cannot be reached without systematic disarmament on a supra-national scale. Armament is not protection against war but inevitably leads to war."

--Albert Einstein

"When women have a voice in national and international affairs, war will cease forever."

--Augusta Stowe-Gullen

"Assuming that war is not ended by one State conquering all the others, the only way in which it can be permanently ended is by a world federation."

--Bertrand Russell

"Today, every inhabitant of this planet must contemplate the day when it may no longer be habitable. Every man, woman, and child lives under a nuclear sword of Damocles, hanging by the slenderest of threads, capable of being cut at any moment by accident, miscalculation or madness. The weapons of war must be abolished before they abolish us."

--John F. Kennedy

"The strength of the United States serves to protect the American people and helps preserve the peace. We need strength to deter attack, to support the cause of freedom, and to work for a peaceful world. But our nation can be strong only if our defense and foreign policies enjoy broad support at home. For it is in the American people that the ultimate strength of the United States resides -- in the patriotism and convictions, in the skills and courage of each of us."

--Caspar Weinberger

"Peace cannot be kept by force. It can only be achieved by understanding."

--Albert Einstein

"The supremacy of the British navy is the best security for the peace of the world . . . If you rub it in, both at home and abroad, that you are ready for instant war, with every unit of your strength in the first line and waiting to be first in, and hit your enemy in the belly and kick him when he is down and boil your prisoners in oil (if you take any) and torture his women and children, then people will keep clear of you."

--John Arbuthnot Fisher (1841-1920)
British Admiral

"There are only two powers in the world -- the power of the sword and the power of the spirit. In the long run the sword will always be conquered by the spirit."

--Napoleon

"Together we shall save our planet, or together we shall perish in its flames."

--John F. Kennedy

Discussion Questions

1. What are the means of securing peace that are suggested by the authors of these quotes?
2. How does a country balance the need for security with the desire for peace?

THE 7-12 CLASSROOM:
OBSTACLES TO PEACE

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OBSTACLES TO PEACE

Once we have considered the question of what peace is, we can logically go on to consider how to "make" peace. This section includes activities which help students think about the obstacles to peace: aspects of human nature that inhibit peacemaking, ways in which we create images of other cultures and of enemies, and the use of language which obscures information or escalates conflict. It is our assumption that a better understanding of ourselves and others increases our ability to live peacefully.

Certain aspects or characteristics of "human nature" which become obstacles to peacemaking seem to be universal and apparent throughout history. The study of both peace and war in the world most properly begins with the study of ourselves and our human nature. The goals of this section are:

1. to examine those psychological processes within ourselves which can contribute to conflict and obstruct the process of peacemaking;

2. to define and better understand the following phenomena:
   --Fear
   --Aggression
   --Stereotyping
   --Prejudice
   --Ethnocentricity
   --Ideology
   --Propaganda
   --Images of the Enemy

3. to look at how these phenomena function within our own interpersonal and social lives.

FEAR

Fear: A feeling of anxiety and agitation caused by the presence or nearness of danger, pain, etc.

Fear is a psychological reaction to a perceived source of danger or threat. Fear has been observed in human culture throughout history, yet the question persists: is fear an innate response in human beings, or a learned response? Fear is an adaptive reaction, for it enables one to perceive a threat and react to it so as to protect oneself from danger. Fear, then, can be a psychological mechanism of survival.

Not all people in the world fear the same things. Not all people react to a fearful situation in the same ways. When confronted by a threat or danger, some possible reactions are striking back, withdrawing to safety, panic, and paralysis.

Panic and paralysis are sometimes subtle. In a panic reaction people seek simple, and often inappropriate, solutions such as blindly following a leader or believing in simple reasons for a complex problem, e.g. the Jews are the cause of the Germany's problems or the Soviets are the incarnation of evil. In a paralysis reaction, people deny that the problem exists or in some way avoid or repress it. Robert J. Lifton points out that individuals avoid dealing with the threat and the real consequences of nuclear war by a process he calls "psychic numbing," a form of paralysis reaction. Clearly, fear is a powerful emotion which demands our immediate attention and often interferes with our rational thought process. When this happens we are less able to judge the seriousness or authenticity of a threat or carefully consider alternative responses.

In a conflict situation, whether it be interpersonal or international, fear plays a part. We find some aspect of the conflict a threat to our well-being. To help students deal with conflict situations more appropriately, we can help them see that fear is a natural and important signal of danger but that we neither need to panic nor be paralyzed when we experience fear. Ee need to thoroughly evaluate how significant the threat actually is and what the most appropriate avenues of response may be. We can also help them see how the immediate reactions of withdrawal, striking back, panic and paralysis have led to escalation of conflict rather than problem-solving. There are many examples of this in history and in literature.

Discussion Questions:

1. Why do we fear?
2. How do we learn to fear in the process of growing up?
3. Can one change the way one reacts to a frightening situation? How?
4. How might our reaction to fear cause an escalation of a conflict or a productive resolution of a conflict?

A DISCUSSION ON FEAR

1. Have class break up into small groups of 5-7 students.
2. Have each group brainstorm and list on paper some of the things each of them is afraid of:
   - --What do you fear in your own life?
   - --What do you fear in the world?
   - --How did you learn about these fears?
3. Ask your students:
   Do some fears seem more rational than others? If so, why do you think you have some irrational fears? (To the teacher: it is important at this point to reassure people that their fears are legitimate, regardless of how rational or irrational they may seem.)
4. Have each group come up with and describe a frightening situation, either a real situation or one they imagine. How would each of them react in that situation? List all the possible ways they can think of reacting in that situation. Have each group find examples of striking back, withdrawing to safety, panic or paralysis as well as more appropriate ways of handling the conflict. Which option seems best? What are the consequences of that reaction?
5. Have each group report back to the class on these questions and record on blackboard:
   - --What are we afraid of, in our lives and in the world?
   - --Give examples of "rational" and "irrational" fears.
   - --Do we normally consider all the options we have when reacting to a frightening situation?
   - --Do we consider the consequences of our reaction?
   - --Are we comfortable talking about our fears? Why or why not?
6. Have each group examine those situations that are related to a conflict between individuals, groups or countries in terms of which reactions would produce an escalation of distrust and fear or a means of evaluating the threat and reducing the tension.

FEAR AND THE NUCLEAR ARMS RACE

The nuclear arms race is an example of a conflict situation in which fear plays a part. The following readings give us an opportunity to explore how fears and a perception of a threatening situation causes countries to react in ways that may escalate conflict. There are four articles from the Boston Globe printed between October 25, 1982 and October 29, 1982. The first article reports on a government study of how the Soviets see the U.S. It gives students an opportunity to see to what extent fear of the U.S. fuels the arms race in the Soviet Union. The next article is about a speech by Leonid Brezhnev, now deceased Soviet President, accusing the U.S. of fueling the arms race and calling for a drive to counter the U.S. arms buildup. The following day, U.S. Secretary of Defense Caspar Weinberger called for a U.S. buildup to counter the Soviets. The final article is a news analysis that discusses how the action/reaction cycle seems to escalate the conflict. The readings are presented in sequence with discussion questions before the articles. You may want to begin by talking with students about their fears of the Soviet Union. Brainstorm a list of these fears and the threat presented us by the Soviets.

Discussion Questions for "Soviet Fear of U.S. Seen"

1. What might be some words that describe our attitude toward the Soviet Union?
2. What might be some words that describe the Soviets' attitude toward the U.S.?
3. What fears and apprehensions do the Soviets have about U.S. intent and U.S. power?
4. Would you have thought that this would be the case?
5. How do most U.S. citizens perceive Soviet intent and power?
6. Do the Soviets seem to see themselves in the ways we see them?
7. How might both the fears of Soviet and U.S. citizens cause them to influence their national policy towards the other country?
8. How would we be best able to assess the threat that the USSR presents to us? How would they best assess the seriousness of our threat to them?

Discussion Questions for Readings 2, 3, and 4

1. What caused Brezhnev to urge increased spending on arms?
2. What caused Weinberger to urge increased spending on arms?
3. Return to the questions after the first reading and discuss again how we perceive Soviet intent and power and how they perceive ours. Do we have an adequate understanding of Soviet intent and power?
4. Which of the four common reactions to fear (striking back, withdrawal, panic and paralysis) most characterizes this sequence of events? Which of these four characterizes our general reactions to the Soviets? Does this response lead to an escalation or an easing of tension and fear?
5. Since the Soviet arms buildup and the threat of nuclear war is frightening to many Americans, how can we best respond to assess the extent of the threat?
6. What actions could we take to get more information so that we could make a decision on how to appropriately respond to the Soviet Union?

NOTE TO THE TEACHER: If you wish to follow this activity with others related to negotiation and the arms race, see the Euromissile negotiation at the end of the Conflict Resolution chapter.

24 BOSTON SUNDAY GLOBE OCTOBER 25, 1981

Soviet fear of US seen

By Murrey Marder
Washington Post

WASHINGTON – The Soviets see a pervasive "American threat" to their interests around the world, obstructing them at every turn, according to an unusual US government study.

The study, conducted by the International Communication Agency's Office of Research, suggests that a mirror-image of who is challenging whom exists in the two nations. According to the study, Soviet planners by no means perceive their nation as holding a lopsided advantage for challenging the United States, as many Americans suggest. On the contrary:

"Wherever they turn, Soviets are inclined to see the hand of the United States, restraining their actions, hindering their plans, and working against their interests. Wherever the Soviet Union attempts to expand its influence or power in the world, there it sees resistance from the United States."

The study is an expanded and updated version of a similar report a year ago, reflecting attitudes and premises of middle to upper-level members of the Soviet bureaucracy and professional groups largely based in Moscow. The attitudes were ascertained secondhand through so-called "surrogate interviews" of the Soviets' Western counterparts, an indirect methodology that assures some controversy about its results, as was aroused by the first report.

The current study, entitled "Soviet Elites: World View and Perceptions of the US," draws on interviews between mid-April and late June with 160 Western Europeans and Americans, including diplomats, academics, businessmen and journalists who had longtime associations with Soviet sources. Gregory Guroff and Steven Grant of the research office prepared the study.

Among the findings are that there is no Americans-are-coming fear in the Soviet Union to match the Russians-are-coming alarm often raised in the United States – nor is there any direct counterpart for the official US apprehension about a "window of vulnerability" that is said to expose the United States, in theory, to grave risk of Soviet missile attack or humbling blackmail.

But the report underscored that Russians have their own kind of apprehensions about how the United States can overwhelm them – especially by superior military technology.

There is "extremely great respect – even awe" for American technological and scientific capacity among average Russians, the report notes. Even the most worldly Soviet bureaucrats and professionals were stunned, the study reported, by the sensational capacity of the US space shuttle to perform dramatic military or civilian missions in a domain where Russians once scored their greatest technological breakthrough.

Despite the Soviet Union's claims that it can match whatever the United States can do in the arms race or elsewhere, many Russians simply do not believe that, the study said. On the contrary, it was found that popular Soviet suspicions tend to run in the opposite direction – that the United States can perform superhuman tasks:

"This feeling translates for most Soviets into the ... belief that if the US wants to, it can change the military balance in its favor almost overnight – that it can pull some weapon-rabbit out of its technological hat at any moment and leave the Soviet Union far behind in the arms race."

Soviet specialists have a more realistic appraisal of what is technologically and economically possible for the United States. But in the closed Soviet system, the report said, even those whom it characterized as Soviet "elite" groups also harbor doubts "about the competence, reliability and effectiveness of their own forces. ..."

Among other findings:

- Despite the deep freeze in US-Soviet relations since Soviet troops marched into Afghanistan in 1979, many knowledgeable Russians still cling to the idea of "Soviet-American cooperation" to regulate a chaotic world. But there is now "nagging doubt" in the Soviet Union "about the ultimate intention of the US toward the USSR"; no longer is "the possibility of a direct conflict with the US ... dismissed out of hand" as it was in past years.
- Soviet sources "increasingly admit that they miscalculated both Western reaction and the difficulties they would encounter in Afghanistan." While many maintain they still do not understand American "linkage between Afghanistan and Western reactions, they understand instinctively the importance of Poland to East-West relations."
- In contrast to the American claim that detente operated as "a one-way street" against Western interests, Russians claim the West profited more than the East. They cite Poland as an example: instead of assuring "the political stability" in Eastern Europe that Moscow anticipated, detente broadened Poland's ties with the West so much that it undermined Poland's fidelity to the Communist system.
- Initial Soviet hopes "that Reagan will turn out to be another Nixon" crumbled into "serious debate" over whether the Soviet Union can "do business" at all with the Reagan Administration. The Administration's determination to expand US military power greatly is now widely believed.

While the Soviet Union often seeks to exploit differences between Western Europe and the United States, "few Soviets believe they can detach Western Europe from the US." One Russian version of Soviet attitudes toward Western nations, which was cited as "oversimplified but not inaccurate," was this caricature: "The Germans – we do not love them, but we respect them; the French – we love them, but do not respect them; and the Americans – sometimes we love them, but we always respect them."

THURSDAY, OCTOBER 28, 1982

Brezhnev urges drive to counter US arms buildup

Calls Reagan's policies a threat; seeks China tie

By Dusko Doder
Washington Post

MOSCOW – Leonid Brezhnev, the Soviet leader, gave a sternly worded speech on foreign policy to the nation's armed forces chiefs yesterday, urging a major effort to counter what he called an "unprecedented" American arms buildup.

Abandoning the conciliatory tone of his recent public pronouncements, he accused the Reagan Administration of "adventurism, rudeness and undisguised egoism" and said its policies are "threatening to push the world" to a nuclear war.

While defending his "peace policy," Brezhnev said the international situation continues to deteriorate and that "new questions" have appeared that "must be solved without delay."

He placed a special emphasis on military technology. He said technological competition has "sharply intensified, often acquiring a fundamentally new character.

"Lagging behind in this competition is inadmissible," he continued. "We expect our scientists, designers, engineers and technicians to do everything possible to resolve successfully all tasks connected with this." The country will spare "nothing" to keep the armed forces "up to mark," he said.

Both the speech and the forum in which it was delivered suggested that a major reassessment of Soviet security needs was under way before the forthcoming plenum of the Communist Party Central Committee. The Nov. 15 plenum is to adopt a 1983 budget, and observers here expect a significant boost in military outlays.

Soviet President Leonid Brezhnev addresses military leaders at Kremlin. TASS PHOTO VIA AP

6 THE BOSTON GLOBE FRIDAY, OCTOBER 29, 1982

Weinberger calls for buildup

Says Soviets force US to spend more

By Richard C. Gross
United Press International

WASHINGTON – Defense Secretary Caspar W. Weinberger accused the Soviet Union yesterday of launching a new arms race that forces a sustained US military buildup and underscores arguments against a mutual freeze of nuclear weapons.

"This requires us to step up our efforts here in the United States, in Europe and in Japan to counter this campaign to steal our technology and use it against us, and it requires us to stay on the course of the President's rearmament program," Weinberger said at his first general Pentagon news conference in nearly two years.

Also yesterday, in a speech to the World Affairs Council in Philadelphia, Weinberger assailed Congress for not yet having passed President Ronald Reagan's defense budget, saying, "That is particularly incomprehensible, coming as it does at a time when the threat posed by the Soviets is dramatically increasing."

At his Pentagon news conference, Weinberger responded directly to Leonid I. Brezhnev, the Soviet leader, in defending the Reagan Administration's proposed $1.6-trillion military buildup and reiterating his opposition to a freeze.

Brezhnev, in an unusual appearance before Defense Ministry officials and military commanders, vowed Wednesday to meet an "unprecedented" US arms buildup with renewed emphasis on keeping technologically ahead of America with ever more advanced arms.

In an opening statement yesterday, Weinberger said Brezhnev "pledged the Soviet Union to continue the path of an even more intensified quest for military superiority. He called for steps further to improve the Soviet Union's warfighting capability and he pledged the Soviet Union to a new military technology race.

"It would seem to me that this would underline even more specifically than anything we could the reasons for not entering into a freeze."

Secretary of Defense Caspar Weinberger addresses luncheon meeting in Philadelphia. AP PHOTO

■ WEINBERGER

Continued from Page 1

Weinberger said a nuclear freeze as proposed in referendums on the ballot Nov. 2 in nine states would keep US strategic forces vulnerable to an increasingly modernized Soviet fleet of missiles and would not give the Kremlin any incentive to negotiate reductions in nuclear weapons.

But Weinberger said it would be "totally wrong" to think the Administration "would disregard or ignore or laugh about any votes on nuclear freezes."

"We would be very concerned about them" and "would continue to try to demonstrate that passage of a freeze would increase the risk and the danger of war," he said.

The national coordinator for the nuclear freeze campaign, Randall Kehler, disagreed with Weinberger's position.

"The freeze would prevent the new Soviet weapons as well as the new American weapons," Kehler said in a telephone interview from St. Louis.

As part of the Administration's proposed $180-billion strategic modernization program, Weinberger is about to recommend to Reagan a basing plan for the MX missile that will cast the die for America's nuclear deterrence into the next century.

To ensure the United States will not be vulnerable to attack or that it will not fall behind the Soviets, Weinberger said, "will require a large amount of American resources for a number of years" to be spent on the military despite projections of a federal deficit that could reach $200 billion by 1985.

For every $1 of the deficit, Weinberger said, 50 cents of it is a result of military spending.

But he said Brezhnev's "challenge emphasizes the correctness of the President's military program set out last year and emphasizes, as nothing else could, the importance of carrying out the President's program and its staying on that course."

Weinberger also said the United States will send artillery and armored personnel carriers to Lebanon to bolster its armed forces and pledged to assist that country in "every other way."

Weinberger indicated there are no current plans to increase the number of US Marines in Lebanon beyond the 1200 now committed to a peacekeeping force that also includes French and Italian troops. But he appeared not to block off any future options to boost the US presence despite his own opposition.

Arms race: Superpowers act and react

By Michael Getler
Washington Post

NEWS ANALYSIS

WASHINGTON – Events in Moscow and Washington within a 24-hour period provide a vivid snapshot of all the fears that drive the nuclear arms race in the United States and the Soviet Union, and the action-reaction cycle that seems to keep it out of control.

On Wednesday, Soviet President Leonid I. Brezhnev delivered a sternly worded speech to his top military leaders, promising "measures to meet all your needs" in response to what he called an "unprecedented" arms buildup by the Reagan Administration.

In response, Defense Secretary Caspar W. Weinberger told a Pentagon news conference yesterday that Brezhnev's "challenge emphasizes the correctness . . . , as nothing else could," of not flinching from the $1.6-trillion, five-year military buildup laid out by President Ronald Reagan, who says Moscow already enjoys military advantages over this country.

Brezhnev stressed to his marshals and ministers that they must not fall behind in the technological race for new weapons. His remarks, and other official statements recently, hinted at concern that the Soviets traditionally have

Arms race: Superpowers act, react

■ ARMS
Continued from Page 1

been behind the United States in weapons technology and are still behind.

At the Pentagon, however, Weinberger pulled out charts to show how old American missiles, bombers and submarines are compared with their Soviet counterparts. His message was that it is the United States that is now behind.

Bombers must be modernized to get through new Soviet air defenses, and US land-based missiles must be made less vulnerable to attack by newer Soviet missiles, he said.

Brezhnev charged that it was the Reagan Administration's "aggressive policy that is threatening to push the world into the flames of a nuclear war." The Soviets have frequently cited talk in Washington about fighting and prevailing in a protracted nuclear war to bolster their claim that the Reagan Administration believes a nuclear war can be won.

But Weinberger said he sees increasingly in Soviet literature that the Soviets "think nuclear war is winnable."

Undoubtedly, the tough talk by Brezhnev and Weinberger is partly verbal posturing as both sides approach crucial and expensive decisions on deployment of more weapons, which in turn will produce moments of truth in the arms negotiations now under way in Geneva. At the same time, there is a high-stakes battle in this country and Western Europe for public opinion to support addition of new arms and big military budgets.

But the tough talk also brings into sharp focus how much momentum there is in the official hard-line position in both countries, how hard it is to overcome that and how vast is the gap in perceptions of each other's power.

In his speech, Brezhnev appeared to place special emphasis on the importance of the race for technological supremacy in weapons, and this may prove to be the most important stumbling block in eventually coming to arms control agreements or easing concerns of the Soviet military.

For example, Soviet weapons were badly outclassed by US-made weapons in the recent fighting in Lebanon; even though the Soviet weapons were not their best and were used by Syrians, American analysts believe the results were a jolt for the Soviets.

Furthermore, the US analysts say Moscow appears very concerned over the American technological and production lead in jet-powered cruise missiles. Thousands of these new nuclear-tipped weapons are to be deployed soon and Moscow is particularly anxious to limit that deployment, especially on submarines and ships, in the Geneva talks.

"Competition in military technology has sharply intensified," Brezhnev told the military commanders, "acquiring a fundamentally new character. A lag in this competition is inadmissible.

"We expect that our scientists, designers, engineers and technicians will do everything possible to resolve successfully all tasks connected with this."

It was the second time this year that this theme surfaced publicly. In March, Marshal Nikolai V. Ogarkov, chief of staff of the Soviet armed forces, warned in a new book of "serious consequences" of any letup or "stagnation" of attitudes toward new weapons development.

In reviewing Brezhnev's speech, some senior American analysts said yesterday that they thought it was meant mostly as reassurance to the Soviet brass that they would continue to get all the resources they need to keep pace or catch up. That seemed to be Weinberger's message as well.

AGGRESSION

Aggression: An offensive action or procedure; the practice of making attacks.

The role of aggression in human behavior has been studied and theorized about throughout modern history. According to Sigmund Freud, human culture exists to provide for our most fundamental needs and, as a result, serves to reduce (curb) our instincts toward aggression. In return for satisfying our needs for food, shelter, etc., culture demands from us "civilized" behavior. Yet, aggressiveness remains a part of our daily lives. Is aggressive behavior between human beings unavoidable? Can aggressive behavior be expressed in unharmful ways?

TERRITORIALITY AND AGGRESSION

Reading

> "All animals apparently have innate patterns of aggressive behavior that are necessary to preserve the species .... Members of the same animal colony establish territories from which each fights to expel all intruders . . .
> The bitter human struggles for power, prestige, and property are closely associated. Property rights have always taken precedence over human rights, and although this can be lessened it is doubtful if it can be reversed, since possessions are a major source of psychological security . . . An attack on one's home, and by extension, one's nation, will call forth the most intense and obstinate resistance."

Jerome Frank, M.D. quoted in Conflict: Cause and Resolution, Current Affairs Case Study, Newsweek, Inc. 1975, p.3.

Activity

1. Have class break into small groups of 5-7 students.
2. Have each student list on a piece of paper the five possessions which are very important to him/her, and then select which of these is the most important? Why? If it were stolen, how far would the student go to get it back?
3. Have each group role play a situation. For example: One student's Walkman has been stolen at school. The student is sure he/she knows who stole it and confronts that person. After the role play, have group members think of other possible ways of dealing with this situation. What are the consequences of each?
4. Have groups report back to the class and generate a list on the board of all the possible ways of dealing with the role-play situation, and indicate consequences of each option. Which seems to be the best option?

Discussion Questions

1. Do power and prestige cause aggressive behavior in one's own life? If so, to what extent?
2. What is the difference between aggressive behavior and assertive behavior?
3. It has been argued that the pace of modern life increases aggressive behavior among people. Do you agree or disagree? In particular, is your family and school environment arranged to encourage or to reduce frustrations and aggression?
4. Do countries react in a similar way to how you reacted when their "Sphere of Influence," supply of raw materials or their territory is threatened?

CONTROLLING AGGRESSION

Reading

Have students read the following views on aggression and discussion questions in class:

> "The existence of this tendency to aggression . . . is the factor that disturbs our relations with our neighbors and makes it necessary for culture to institute its high demands. Civilized society is perpetually menaced with disintegration through this primary hostility of men toward one another . . . The fateful question of the human species seems to me to be whether and to what extent the cultural process developed in it will succeed in mastering the derangements of communal life caused by the human instinct of aggression and self-destruction."
>
> Sigmund Freud, Civilization and Its Discontents
> quoted in Facing History and Ourselves, p.40.

> "Although it is undeniable that programs of violence are imbedded in the central nervous system, there is no direct link between them and complex social behaviors such as waging war. Innate patterns of scratching, biting, and kicking have nothing to do with launching a nuclear missile. Waging war must be learned afresh by every generation . . . We cannot claim that because he is violent, human sacrifice in religious rites is inevitable, or that because man is innately carnivorous, cannibalism is inevitable. Human survival, to be sure, now demands the creation of less lethal psychological equivalents for war, but in principle this is not beyond the bounds of possibility."
>
> Jerome Frank, M.D., "Sociopsychological Aspects of the Nuclear Arms Race", Task Force Report 20, Psychosocial Aspects of Nuclear Developments, American Psychiatric Association, Washington, D.C., 1982, p.4.

Discussion Questions:

1. Do Freud and Frank agree?
2. Do you agree with Freud that human nature is self-destructive? Why or why not? Give examples from history or your life to support your view.

3. Let us assume for the moment that Frank's statement is correct: "Waging war must be learned afresh by every generation." How is waging war learned?
4. What are some "less lethal psychological equivalents for war"? Can you give examples of ways in which aggression is expressed which are not hurtful to others?

BOOKS FOR FURTHER STUDY

When considering alternatives to war, students often wonder if the drive to kill or dominate others is a genetic human trait. There are a number of books that students can read to explore this topic further.

In the last 20 years, several well-known books such as African Genesis and The Territorial Imperative by Robert Ardrey and On Aggression by Konrad Lorenz have popularized the notion that the "instinct" to kill is innate in the human species and is a legacy of our primate origins. Several books offer evidence both from the study of animal behavior (ethology) and anthropology which refute the idea that the basis for man's aggressiveness is genetic. Man and Aggression, edited by Ashley Montagu, is a collection of 14 essays which attempt "to put the record straight, to correct what threatens to become an epidemic error concerning the causes of man's aggression, and to redirect attention to a consideration of the real causes of such behavior." The authors note that many kinds of mammals live together cooperatively, and they make important distinctions between defensive and offensive fighting which is comparatively rare in primate animal behavior.

Perhaps the most comprehensive study of the roots of human aggresiveness is The Anatomy of Human Destructiveness by psychoanalyst Erich Fromm. This book considers many different theories on the origins of destructive human behavior, and offers a great deal of evidence from ethology, anthropology, and neurophysiology that while humans have a capacity for "malignant aggression," social and economic conditions, not instinct, determine whether cooperation or more destructive behavior become dominant individual and social patterns. The last part of the book is a clinical biography of Adolph Hitler and a description of the social character of post-World War I Germany which probe the societal roots of destructive behavior.

Eleventh and twelfth grade students can easily read excerpts from any of these books. Students might also research different anthropological descriptions of "primitive" societies for examples of both peaceful and war-like social behavior. Many of Margaret Mead's books, such as Coming of Age in Samoa would be of interest to students. Patterns of Culture by Ruth Benedict is a classic comparison and contrast of four societies.

The best collection of short readings for students is in a publication of the University of New York in Albany. It is titled Human Nature and War: An Anthology of Readings edited by William Nesbitt. The 13 readings examine both the argument that violence and war are explained by human nature and the argument that they are explained by culture. Each reading is two to four pages long and accompanied by discussion questions. It is available from the Center for International Programs and Comparative Studies, 99 Washington Avenue, Albany, NY 12210.

STEREOTYPING

Stereotype: A fixed mental picture representing an over-simplified opinon, affective attitude, or uncritical judgement; an over-generalization about a particular group of people.

Humans are category-making creatures. We could not think for long without using categories. Categories become stereotypes when the mental images we develop become so rigid that new information and contrary evidence are rejected rather than incorporated into a new, more accurate image. One question to consider is whether one image of a group of individuals can ever be said to be accurate. How do we deal with this problem when trying to help ourselves and students develop a valid picture of another group or nation?

Some questions for you and your students to keep in mind during this lesson:

1. Are stereotypes unsupported by factual information?
2. Do they interfere with clear, rational thinking on the subject?
3. Do they function to justify the rejection or alienation of the group?

OUR STEREOTYPES

1. Complete each of the following with the first thought that enters your mind:
    a) Teenagers today are____________________
    b) Germans are____________________
    c) I think that teachers really____________________
    d) Catholics in America have____________________
    e) Most freshmen____________________
    f) The Soviets are____________________
    g) Parents don't____________________
    h) Our military leaders have____________________
2. Examine your statements above. Are any of these stereotypes?
3. Exchange your responses with another student in the class. Each of you should indicate whether you feel the other person's statements are stereotypes. What is the basis for your judgement? To what extent do you agree or disagree with each other's interpretation?
4. People often criticize the media for perpetuating stereotypes. Monitor prime time television for a set period of time, making notes which programs and advertisements feature stereotyped characters. Report back to the class what you have found. Are any of the stereotypes hurtful to others?
5. Brainstorm a list of stereotypes that play a part in creating some of the conflict situations around you.

Activity from Perception and Prejudice, Newsweek, Inc., New York, NY, 1977, p.4.

PREJUDICE

Prejudice: Preconceived judgement before sufficient knowledge; an irrational attitude of hostility directed against an individual, a group, a race or their supposed characteristics; a derogatory attitude toward persons based on their race, religion, sex, or place of origin.

GROUP IDENTIFICATION

Just as thinking in categories is natural to human beings, so is separation into groups. We eat, work, play, and worship in clusters. While our image of another group may or may not be accurate, the way we judge what we think of them is frequently ethnocentric. Ethnocentrism is the tendency to judge the behavior of another society or group by the norms of ones' own culture.

Reading

> "This distinction emerges in prehistory in hunting cultures, where competition for limited numbers of food sources requires a clear demarcation between your group and the other group, and this is transferred to agricultural communities in the development of history. Historically, this distinction becomes a comparative category in which one judges how like us, or unlike us, is the other, thus enabling people symbolically to organize or divide up their world and to structure reality."

Richard Hecht, "The Fact of Modern Anti-Semitism", The Center Magazine, March-April, 1981, p.27.

Discussion Questions

1. Why do people form groups?
2. Why do we tend to distrust what is unfamiliar?
3. It is important to become aware of one's own feeling about cultural differences. This is a personal and private exercise. Write your most honest responses to the following questions and keep them on hand to refer to as you move through the remaining exercises in this section:
    a) How do you react when you hear someone speaking a foreign language?
    b) How do you feel when a new student from a different cultural background is assigned to your classroom?
    c) Are you aware of the presence of persons with a racial background different from yours? What do you think about when you recognize this awareness?

   d) How do you feel when you are visiting someone with customs and traditions different from yours?

4. What is the difference between an "in-group" and an "out-group"?
5. What groups do you feel you belong to in terms of school, socio-economic class, neighborhood, ethnic origin, race, religion, nation, etc. Identify each as either an "in-group" or "out-group."
6. Select one group to which you belong. List the characteristics which set the members of this group apart from non-members. Is membership in this group an important part of your individual identity? Why or why not?

WHEN GROUP IDENTIFICATION BECOMES PREJUDICE

When and how does group identification develop into prejudice? At what point in an individual's thought process does "different" become "threatening", and why?

The phenomenon of prejudice has existed throughout recorded history and in every civilization. Name-calling, discrimination, violence against minority groups, economic exclusion, religious wars -- all are the products of prejudice. Psychologists, sociologists, and anthropologists agree that an individual is not born prejudiced -- the phenomenon is not biologically determined. Rather, prejudice is learned within the family and social group, where certain beliefs, attitudes and values are communicated to the individual both explicitly and implicitly.

What are the roots, or fundamental causes of prejudice? In The Nature of Prejudice, Gordon Allport has identified the following possible roots of prejudice:

1. frustration, experienced personally, within the family, or within the community;
2. fear and anxiety;
3. economic insecurity;
4. need for self-esteem or status.

How might these root causes apply to the club that formed in Manchester discussed below?

Reading:

HATE, SUBURBAN STYLE

(From the Editorial page, Boston Globe, 1983)

Children are not born with hatred. They learn it, too often, at home. Though officials at Manchester Junior-Senior High School have disbanded an eighth-grade club, "Nigger and Jew Haters of America," adults must examine their own feelings in this affluent North Shore community.

What happened? Is this simply another in the increasingly distressing series of antiblack and anti-Jewish episodes such as the recent Klan rally in Vermont, the burning of temple scrolls in Milton and the chasing of a black man, which lead to his death, in Dorchester?

Where did the dozen or so club members, all 13-year-old boys, get their ideas? How could teachers and school administraotrs not know of the club's existence in this small, close-knit 515-member school, particularly when members simultaneously wore T-shirts emblazoned with the letters NAJHOA? Many of their classmates knew the meaning of the acronym. What adults, whether at home or at school, knew but kept silent or even approved?

Mothers of two of the school's six Jewish students told administrators that their children had been subject to anti-Semitic insults and harassment during the year, not all of it from members of the hate club. One of the school's two black student told a reporter that sometimes the group "pretended" that he was their slave, but that he, like other students, considered the club "a joke." Though that may have been his way of coping with fear or discomfort, bigotry is never a joke.

If the club resurfaces, members face suspension. One has been suspended after a shoving match caused by the controversy. Other discipline has been left to parents, some of whom have "taken extreme and appropriate action," and "have leveled strong and excellent discipline, stronger than we could under law," Richard Howland, the principal, said during a school committee meeting.

Yet slurs continue. The principal received a note last week, labeling him a Jew-lover. A Jewish student was a target Monday.

Authorities must send a stronger message that such behavior will not be tolerated. The ringleaders or club organizers should be dealt with severely. All members should receive required counseling now and during the next term. A task force should examine the issues and embark on a systemwide educational program.

The Massachusetts Commission Against Discrimination has offered to coordinate a multi-cultural program. The Anti-Defamation League has volunteered to work with faculty. School officials have established a brotherhood committee and one teacher has led class discussions about Germans who claimed they didn't know -- because it was easier not to know -- during the Holocaust.

Meanwhile, observers ask how this could happen in Manchester, involving intelligent, middle-class boys with no previous disciplinary problems. Prejudice knows no class bounds. Bigotry, though fueled by ignorance, is not limited to the uneducated.

How this happened remains a mystery. To form a hate group against other children represents a tremendous transgression, whether the youngsters learned the attitudes at home, from television or peer pressure. That children, the hope of the future, did this is even more tragic. Responsibility rests with Manchester's adults.

Discussion Questions

1. Are you surprised that this kind of prejudice exists in the affluent community? Why, or why not?
2. How would you feel if a group like this were to be discovered in your school? What would you do?
3. Consider the final statement: "Responsibility rests with Manchester's adults." Do you agree or disagree?

CAUSES OF PREJUDICE

1. The following are often considered to be causes of prejudice:
   a) traditional values or attitudes;
   b) ignorance;
   c) scapegoating;
   d) stereotyping;
   e) hate;
   f) fear.

2. Have students divide into small groups. Each group should write a short skit to illustrate one of the causes of prejudice. Enact the skit for your classmates, and follow-up with a discussion of the point you were trying to make. How might each of these lead to prejudice? (Activity from Prejudice and Discrimination, Prentice-Hall, Englewood, N.J. 1977, pp.62-63.)

Discussion Questions

1. Can you think of times when prejudice has led to aggression, violence, or war?
2. Is it possible to be proud of one's own values, culture, heritage, etc. without putting down other peoples' values at the same time? How would this feel to you? Can you imagine being proud of someone else's heritage as well as your own?

PREJUDICE TOWARDS ENEMIES

Reading

> "It is obvious, then, that the very act of affirming our way of life often leads us to the brink of prejudice . . . It is convenient to believe, if one can, that all of one category is good, all of the other evil . . . Prejudice is the reflex of one's own system of values. We prize our own mode of existence and correspondingly underprize (or actively attack) what seems to us to threaten it . . .The process is

especially clear in times of war. When an enemy threatens all or nearly all of our positive values, we stiffen our resistance and exaggerate the merits of our cause. We feel -- and this is an instance of over-generalization -- that we are wholly right. (If we did not believe this we could not marshall all our energies for our defense.) And if we are wholly right then the enemy must be wholly wrong. Since he is wholly wrong, we should not hesitate to kill him."

Gordon Allport, The Nature of Prejudice, Addison-Wesley Publishing Co., 1954, reprinted in Perception and Prejudice, The Settings of Intolerance, Newsweek, Inc., 1977, p.29.

Activity

1. Many people see communists as enemies. Have students brainstorm all the words that come to mind when they think of "The Communists." Generate a list on the board.
2. Have students answer the following questions:
   a) Do you know any Communists?
   b) Where do your images come from? Give examples, if possible.
   c) Are your impressions of Communists based on fact, opinion or prejudice?
3. Write on the blackboard: "Better dead than Red" and "Peaceful co-existence."
   --What do each of these mean?
   --What are the assumptions behind each?
   --Where have you heard these sayings? In what context?
   --Discuss the values and beliefs that each saying implies.

ETHNOCENTRISM

Ethnocentrism: the belief in the superiority of one's own ethnic group. Often results in the ignorance of ethnic groups other than one's own.

Ethnocentrism is a subtle but powerful obstacle to peace. It has its roots in nationalism and in fear, and its far-reaching impact can be seen in myriad examples of misunderstandings that develop between individuals and groups of different ethnic backgrounds. Before students can learn to move beyond ethnocentricism, they will probably need to learn what it is and how it can be an obstacle to peace.

CULTURAL DIFFERENCES

This activity will help students focus on the fact that cultural differences exist, and that ignorance of another culture can be confusing.

Have your students answer the following questions on paper or think about the answer silently. Tell them they can share their responses afterwards.

What would you think if:

1. You were saying goodbye to a Russian friend and, as she walked away, she clasped both of her hands overhead and waved them back and forth.
2. You were being introduced to a person from France, and as you extended your hand to shake hands he kissed you on both cheeks.
3. You went to dinner at the home of a Chinese acquaintance and they were insulted by your enthusiastic thanks and good-bye.

Reading

Frequently people from different cultures see the same behavior but attribute completely different meanings to it. For example, Jerome Frank notes that many Americans "interpreted the visiting Premier Khrushchev's Russian gesture of friendship -- hands clasped above his head -- as the prizefighter's sign of victory."

Anthropologist Edward T. Hall has written a number of articles and books about cultural differences in time sense, distancing, and gesturing, which unconsciously influence our relations with others. The conversational distance which is comfortable for most U.S. citizens -- about 18 to 20 inches -- is uncomfortably far apart for many Latin Americans to whom conversing across that much space is like trying to talk across a room. To Latin Americans the North American behavior may seem rude and stand-offish, while to North Americans, the Latin Americans may appear "pushy" as they try to establish less distance between people. Awareness of these cultural differences has become more important within the classroom as students and teachers from different ethnic backgrounds mix. They are also important in international relations. The Chinese, for example, may mistake a voice raised in excitement or for emphasis as a signal that a person is angry. Hall notes, "Whenever we become really interested in something (the Chinese) are apt to have the feeling we are angry, in spite of many years' experience with us. Very likely most of their interviews with us, however cordial, seem to end on a sour note when we exclaim heartily: WELL, I"M CERTAINLY GLAD YOU DROPPED IN, MS. WONG." Similar misunderstandings can develop when teachers and other students are unaware that some behavior which is "only polite" to them is in fact not considered polite by members of another ethnic group. For example, a teachers' demand that a student "look me in the eyes when I'm talking to you" will be very confusing to a student from a culture where deference is shown by looking down, and direct eye contact in that situation would be an act of defiance. The teacher, on the other hand, may come away from the encounter feeling that the student is being disrespectful.

Discussion Questions:

1. Imagine that you made a familiar gesture to somebody (a peace sign, for example), and the other person got mad. How would that feel? What would you do?
2. Have you had any experiences like this, either in being misunderstood or in not understanding? How did they feel?
3. What are some things that you do in your families (traditions, ways of greeting, or saying goodbye) that you have noticed that other people don't do? How does that feel? (If you have students in your class with strong ethnic backgrounds, ask them if there are things that they do in their families that many Americans don't understand. How does it feel to be misunderstood?)

Follow-Up Activities

1. Ask students to identify an ethnic group that they know little about, and that they have personal connections with (somebody, a relative for example). Have them ask representatives of that group what it has been like for them living in America. What has been easy? What has been hard? Are there things that Americans do that they don't understand? In what ways have they often been misunderstood by Americans? What has that been like?
2. Ask your students to identify an ethnic group they know little about. Choose ones that they have strong feelings about if possible (i.e., afraid of, don't like, don't understand). Have them research their culture and their history. Imagine they were from that culture. What would it be like to have people be afraid of them, or not like them, because of their ethnic background?

ROLE-PLAYING CULTURAL DIFFERENCES

This is a role play that involves a visit by the Technolites to the Traditionians. The Technolites, a technologically advanced nation, want to offer aid to the Traditionians, an agrarian "developing country." A few class members should be selected to play each society, and the rest should observe how the groups seem to feel and act toward each other.

Equipment for the role-play -- simple material (no scissors, etc.) such as rope, newspaper, etc. for the Tradits to work with. More technical equipment and synthetic, pre-designed material for the Technolites: stapler, scotch tape, scissors, colorful designed paper, doilies perhaps, something plastic/metallic that is shiny...

Put the two role-play groups out of sight and hearing of each other. Give members of both groups copies of their role-playing instructions, as follows, or have the instructions read aloud to the groups.

What usually happens in this situation is that the Technologians are startled when they come in with big plans and models of them and are met with suspicion, seeming indifference, and a great bustle of activity (in preparation for the anniversary celebration).

In one class, one of the visiting team cleverly (and sensitively) thought of praising the local technology, and accepting gifts of native art from the Tradits, which in turn made the Tradits more open to accepting foreign aid.

Questions for the role players: How do you feel about the other group? What did they do that surprised or upset you or pleased you? What did you learn about dealing with other cultures? about "foreign aid"?

Ask the class observers what they noticed about the way the two groups interacted.

ROLE PLAY INSTRUCTIONS FOR TECHNOLITES

You are the fortunate citizens of Technolitia. Your country's many natural resources, advanced technology and wealth make it a leading country of the modern world. Your country has solved the worst problems of the last century: epidemics, starvation, illiteracy, limited technology. People in your country worry very little about survival and more about opportunity in a land of abundance.

But many people in your country are concerned about other countries less fortunate than they. Some are concerned because of guilt that they have so much while others have so little. Some are concerned because they realize the world won't continue to be safe if the imbalance of technology, resources and materials continues. Others are concerned because they want new markets for their products to help developing countries as well as themselves.

Because of your genuine concern for less fortunate people and your idealism, you have volunteered to go to an out-of-the-way little country called Traditionia.

Traditionia is a poor underdeveloped country. It has one large city with some new buildings but with many shacks without sanitation. It has some rich and highly educated people, but mostly poor people. The country's leaders and technicians are inexperienced at their work and often things seem to be done in a haphazard way with little relation to the country's basic needs. It needs to develop the few resources it has, to trade for resources it doesn't have, to learn technology, and to plan ahead. It is struggling to survive in the modern world and many fear it will not.

You have been sent by a private charitable group in Technolitia to help the Tradits by going to a small village in the countryside and offering to provide, free, some kind of project that will help them. You will not be able to give cash, but will have enough materials and technical help to do a quite large project. The village has been told by the capital city officials that a group of Technolites will be visiting them, but you do not know if they really understand your mission.

Before leaving for Traditionia, you will have 20 minutes to plan your visit. You will also be given materials which you can use to make a model or anything else you find useful to take with you.

When you return home, you will have to report back on what the project will be, whether it will meet important needs of the Traditionian village, not just frivolous ones, and exactly what material and technical expertise will be needed.

ROLE PLAY INSTRUCTIONS FOR TRADITS

You are a person living in a village in the country of Traditionia. Traditionia is not a new country, but a very old one with a noble history and a rich culture. Unfortunately, your country has been dominated by other nations for so long that you are just now beginning to regain a sense of independence and pride. You have finally been able to shake yourself free of those countries which had dominated you and exploited you for so long, and you have a great jealousy of your hard-won freedom to run your own country the way you want to.

Unfortunately, one of the problems that your country has is that it has few natural resources. And because you have been dominated by others for so long, you have not been able to develop the ones you have nor the technology to make use of them. Poverty and ill-health are problems in your country, but they are ones you have learned to live with and even to accept as the normal way of life.

This is the anniversary of your independence and you are searching for some appropriate focus around which the new national pride can develop: perhaps a monument, symbol or something similar. Your task is to begin discussing what kind of project will best symbolize that pride and then to construct it with the material resources you have at hand. You want to use your own native materials to the extent possible, partly out of pride, but also because you do not have the money to import materials and also you do not want to become indebted to outsiders. You are especially wary of gifts with political strings attached.

You have just received word from the capital of your country that in the next 20 minutes a team of people will arrive from a country called Technologia. Although you have never had an opportunity to meet any Technologians, Technologia is well known to you, since it is one of the leading countries in the world. Its resources seem to be endless.

While you are pleased at suggestions and appreciative of help, you resist any type of patronizing and are anxious to do your own thing. Other nations have dominated you for centuries and you are suspicious of gifts that might have strings attached or ulterior motives.

A SURVEY

1. Learning and thinking about different cultures can help students better understand the differences and their effect on interpersonal and international relations. Some ways to increase multi-cultural understanding are to have students hear ideas about Americans from people of other cultures. It is valuable to consider how our frame of reference is different from the frames of reference of other cultures.
2. Have students give the following survey to individuals from other countries and then analyze how Americans may be seen by others around the world.

Survey

A. What surprised you about the United States when you first came here?

B. Fill in the blanks to complete the following statements.

1. Americans are__________________________
2. Americans are not______________________

3. Americans always_______________________
4. Americans hate_________________________

5. Americans should_______________________
6. Americans shouldn't____________________

7. Americans can__________________________
8. Americans can't________________________

9. American women are_____________________
10. American men are_______________________

11. Americans make me feel_________________
12. I resent it when Americans_____________

Discussion Questions

1. What was most surprising to the people you interviewed?
2. What can you tell about their own culture from their comments?
3. Do any of them seem to have come to the U.S. with myths about our culture?
4. Do any contradict each other? How do you explain this?
5. How can these perceptions lead to or escalate a conflict situation?

IDEOLOGY

Ideology: A world-view or system of beliefs about how societies should be organized and related to each other, which inspires individuals within a culture with political ideas.

Ideology is a powerful force in political conflicts on a national and international level. Having an ideology means that one views the world from a particular point of view, a frame of reference, that excludes or opposes other views. It presents a barrier to peacemaking for it creates a filter through which the other party in the conflict is seen. It may distort how we hear the other and interpret his or her actions. We can help our students see their own ideological bias and understand how we may believe in our ideology and still respect another's. The readings and activities in this section help students examine ideology and its influence on our frame of reference.

ORGANIZED SLAUGHTER IN THE NAME OF AN IDEOLOGY

Reading

"There may be arguments about the best way of raising wheat in a cold climate or of reforesting a denuded mountain. But such arguments never lead to organized slaughter. Organized slaughter is the result of arguments about such questions as the following: Which is the best nation? The best religion? The best political theory? The best form of government? Why are other people so stupid and wicked? Why can't they see how good and intelligent we are? Why do they resist our beneficent efforts to bring them under our control and make them like ourselves?"

Aldous Huxley, quoted in Conflict: Cause and Resolution, Current Affairs Case Study, Newsweek, Inc., 1975, p.2.

Discussion Questions

1. Brainstorm all of the different ideas, beliefs, and values which make up the democratic ideology of American society. How do we learn these beliefs and values?
2. Brainstorm what we know of the beliefs and values of the communist ideology of Soviet society. What are our sources for this information?
3. How do individuals formulate ideological beliefs or are they a product of conditioning and inheritance?
4. Is it difficult to understand an ideology other than our own? Why or why not?
5. Does ideology lead to war? Give examples from history if you think so.

CAVEWOMAN'S NEW IMAGE

Reading (see next page)

Discussion Questions:

1. How did the various anthropologists interpret the evidence about primitive people?
2. What is the frame of reference used by anthropologists who interpreted evidence as "woman the gatherer?"
3. What is the frame of reference used by anthropologists who interpreted the evidence as "man the hunter?"
4. Do you have a sense that the authors of the Newsweek article, Asler and Lubenow, have a frame of reference?
5. What is your reaction to the article?
6. What does your reaction tell you about your frame of reference?
7. How do the frames of reference of the two groups of anthropologists influence how they use the evidence? Are these interpretations justified by fact or are they distorted by their frame of reference?
8. How is ideology similar to a frame of reference?

IDEAS

Cavewoman's New Image

At the very dawn of humanity, blinking in the sunlight at the edge of the East African forest, stands a figure with a stick. At a distance of some 3.5 million years, anthropologists have confidently proclaimed the stick a weapon, with which man's ancestors performed the key act that separated them from the line of apes: hunting animals for food. But suppose the scientists were wrong? Reasoning from the same scraps of teeth and bone, a new breed of anthropologists has come to a radically different conclusion about the shaping of humanity. The stick was a digging tool; the first quintessential human act was not hunting at all, but the purposeful gathering of roots, nuts and berries. And the figure of destiny at the edge of the forest was not an early man stalking meat for his family—it was a woman, woman the gatherer.

Drawing by Lorenz; © 1980 The New Yorker Magazine, Inc.

'Does it strike anyone else as weird that none of the great painters have ever been male?'

It was probably predictable that this version of evolution, overturning the conventional view of man's primary role as hunter, was almost entirely the work of women anthropologists such as Nancy Makepeace Tanner, Adrienne L. Zihlman and Frances Dahlberg. No longer is woman depicted as waiting placidly by the campfire for her man to return with a bloody haunch of dinner. Shouldering infants, baskets, sticks for digging and rocks for crushing seeds, she steps boldly onto the African savanna in search of a secure source of protein for herself and her offspring. Ingeniously, she pokes in the nests of ants and termites with a stripped sapling, much as chimpanzees do today. Providently, she shares her hoard with her offspring and other females, while back in the trees, the males forage recklessly, eating as they go. The crucial evolutionary leap toward humanity had already been made by the time women's sticks and stones turned into spears and missiles, Tanner asserts in her controversial new book, "On Becoming Human." She writes: "It is . . . highly probable that it was women with offspring who developed the new gathering technology, and that this was the innovation critical to the ape-human divergence."

Humane: In the revisionist view, women were also quick to declare their sexual emancipation. Biologists since Darwin have assumed that the natural state of a woman is to wait receptively for a man to take the sexual initiative. But Tanner has retroactively endowed the female Australopithecus with the right to choose and refuse her mates, a power she used, in unconscious evolutionary wisdom, to promote humane values. Tanner's frequent collaborator Zihlman, writing in a new collection of essays entitled "Woman the Gatherer," asserts that "Females were choosing . . . males who were friendly, nurturing, tool-using, and willing to share food." Tanner even finds woman's influence at work in shaping the human mouth, suggesting that the trend toward smaller canine teeth began with "early hominid females [who] preferred males who used their mouths to kiss, rather than the ones who bared sharp teeth."

This enormous shift in thinking about human evolution is partly the result of new discoveries in the field and partly a different way of looking at the same evidence. Of the array of primitive domestic tools that Tanner hypothesizes, no fossilized digging sticks, seed baskets or infant carriers survive—only a relative handful of stone implements that have usually been considered early spearheads, projectiles or knives. Tanner asserts that they make more sense viewed as tools for digging, scraping or pounding vegetables and roots. Fossil bones with the tooth marks of protohumans have been cited as evidence that early men hunted for meat; Tanner argues that our ancestors may only have been scavenging dead animals. In the evolution of the human jaw Tanner sees progressively greater grinding capacity, suggesting a diet of rough roots and tubers. The evidence comes from studies of latter-day primitive tribes, which gather almost all their food, and from man's close relative the chimpanzee, which eats meat only occasionally. Chimpanzees will use sticks to get at fruit, but not to kill prey.

As to why hunting has so long been venerated, Sherwood L. Washburn, the retired Berkeley anthropologist who admires Tanner's work, thinks that gathering is just too dull an occupation to have caught the imagination of most anthropologists up till now. "All the drama and adventure is in hunting," he notes. "Everyone knew female apes gathered food and took care of the young, [but] most people ignored it."

Values: Still, the discovery of woman's central role in evolution, by woman anthropologists, after a decade of feminist activism, may not be coincidence. Tanner argues, with some justice, that the glorification of Man the Hunter by male anthropologists reflects the values of the 1950s: man the Account Executive, who stalks the mammoth client and lays him at the feet of his adoring mate. "Anthropologists, like everyone, are influenced by their own culture," she says. But might that not be equally true of herself and her colleagues? Anthropologist Owen C. Lovejoy complains that Tanner "starts with the role of women, and then looks at evolution. This is poor science." Is it accidental that just as Western culture has begun to appreciate the nurturing, nonthreatening qualities in males, these same virtues should have been discovered incubating in Australopithecus? When Zihlman writes that "*both* sexes must have been able to care for young, protect themselves from predators . . . and freely move about the environment [in search of food]," it sounds very much like an early prescription for the two-paycheck family.

Perhaps it is inevitable: out of the handful of bones that have come down to us from the Pliocene, one can construct almost any imaginable creature; the temptation is overwhelming to make them in our own image.

JERRY ADLER with GERALD C. LUBENOW
in San Francisco and bureau reports

PROPAGANDA

Propaganda: The deliberate promotion, usually emotional, by an individual or group, using any form of communication, to create, change, or control the attitudes and actions of others.

We often conceive of propaganda as a biased form of communication that negatively influences people. What distinguishes propaganda from an argument for a position? In actuality, there is a fine line, if one at all, between propaganda and any argument for a particular position. If bias is our criterion, all arguments and all analyses fall into this category. If our criterion is an attempt to influence people's thinking, then all arguments and analyses are attempts at influence. If our criterion is distortion and manipulation, we again find that arguments and analyses never present all the information and therefore select and distort what is presented. If in frustration we say, "But there is a difference between good propaganda and bad propaganda," we realize that the good propaganda is often what confirms our way of looking at the world, our ideology; and bad propaganda is that with which we disagree. It is important to help students struggle with this question of "What is the difference between presenting an argument for a position and propaganda?" for it allows them to see how all arguments are tinged with bias even when we agree with them.

Revealing the bias, ideology and propaganda in statements that students read and hear is often discouraging for students, for they ask "What can we believe?" and "Who can we believe?" It is important to help them think critically about all the messages they receive, but it is equally important to show them that by listening to divergent positions and by questioning our own positions and assumptions, we can actually arrive at a more confirmed position based upon information and our values. Understanding propaganda and its influence makes us less likely to be manipulated by rhetoric and helps us to be more present in the actual situation. It gives us a better understanding of how a conflict situation can escalate due to the rhetoric and propaganda of each side. It also helps us go beyond the rhetoric to hear the interests and bias on both sides of an issue.

This section begins with several activities that examine how language can be used to "heat up" or "cool down" a discussion. These are followed by several activities that help students understand how propaganda is used and how we can accurately assess its message rather than be caught up in its simplicity and emotion. If you would like additional material, there are lengthy sections on blocks to dialogue and effective dialogue in Dialogue: A Teaching Guide to Nuclear Issues, available from ESR.

A DISCUSSION OF LABELS

1. Explain to your students that harsh words can be used to express anger, to hurt or upset people, to discount them, or to dehumanize them.
2. Begin by examining labels that were given to the British during the American Revolution, the Japanese during World War II, communists during the 1950's, and the Vietnamese during the Vietnam War. How do these labels serve to dehumanize and insult these people?
3. Examine the labels that are used in your school to put down specific groups of students.
4. Discuss why people use these labels and why other people go along with their use.

EUPHEMISMS

1. Explain that euphemisms are used to blur reality so that people are not given an accurate picture of what is really going on.
2. During the Vietnam War, euphemisms were used to blur realities that might upset or anger people. Match the following euphemisms with their realities.

   1. pacification centers
   2. protective reaction strikes
   3. redeployment of American troops
   4. resources control program

   a. bombing
   b. retreat
   c. burning of forests and farms
   d. civilian detention camps

Answers: 1.d, 2.a, 3.b, 4.c

3. Discuss how these words distorted the reality of the situation in Vietnam.
4. Explain that euphemisms were used during the Watergate period which resulted in the resignation of President Nixon and the criminal conviction of several governmental figures. People used euphemisms to avoid admitting they did anything criminal. Match the euphemisms to the realities:

   1. inappropriate act
   2. electronic surveillance
   3. containing the situation
   4. increments in the form of currency
   5. statement no longer operative

   a. illegal wire tapping
   b. a lie
   c. bribes
   d. an illegal act
   e. cover up

Answers: 1.d, 2.a, 3.e, 4.c, 5.b

5. Discuss how these words distorted the reality of the situation surrounding Watergate.
6. Brainstorm euphemisms that are now being used during the arms race, such as the Peacekeeper, surgical strike, strategic balance, etc. and how these influence our thinking about the situation.

DEFINING PROPAGANDA

1. Many students are unaware of the various ways in which they are exposed to propaganda and unsure of exactly what the word means. Write the word propaganda on the board and ask the students to brainstorm about its definition. Some questions that you might use in clarifying their definition are:
   --What is the difference between propaganda and an argument for one position?
   --Who is it directed at?
   --What effect does it hope to have?
   --Is it effective?
   --What different forms does it take?
   --When would one expect to be exposed to it the most?
   --What or who are the subjects of propaganda?
   --Why does it work?
   --What propaganda do we use?

2. Discuss with students the propaganda devices on the following page and explain that no piece of propaganda uses just one device.

3. Select several news items, political statements, TV commercials, magazine ads or editorials and analyze them for their type of appeal. Ask students: What can we believe? Who can we believe? Why do we tend to believe certain appeals?
4. Analyze the appeals in the two ads following the propaganda devices handout. The Martin Marietta ad appeared as a full-page ad in the Boston Globe. The Architects for Social Responsibility ad appeared on the back cover of the magazine Nuclear Times.

   --What type of appeal does each ad make? How did it make you feel?
   --Neither ad explicitly states its message. What is the message behind each ad?
   --What images did each use to get its message across? What are the values implied in each ad? What are they saying is good?
   --Who is the ad directed at and for what reason?
   --With which ad do you most agree?
   --Discuss the concept of peace and war as it is portrayed in each ad.

   It is important to help students see that they can be critical of the statements they read and hear and yet find positions they agree with based upon their values.

Propoganda Devices

A. Appeals to human emotions and desires: appeals to the urge to join the crowd, to fear, to sex, to status, to the revulsion of atrocity, and to authority or celebrity.

B. Distraction: Pointing attention toward one thing in order to hide or minimize another. Example: Argentina's propaganda around the Falklands was meant to distract the people from the government's domestic problems.

C. Logical-fallacy: Using what appears to be a logical, non-emotional approach, but the logic has flaws or gaps. Example: Auto industry argued against new safety features by saying, "Everyone knows that drivers, not cars, cause accidents."

D. Misleading Association: Connecting two things that may mislead people. Example: Connecting Communism with the Nuclear Freeze Movement to discredit it.

E. Oversimplification: Presenting something simply which requires a long, balanced explanation. Example: Russia's foreign policy demonstrates that they are bent on world domination. This also includes the use of slogans and stereotyping.

F. Selection: Deliberately selecting information and style of presentation in favor of whatever is being promoted. There are four types of selection:

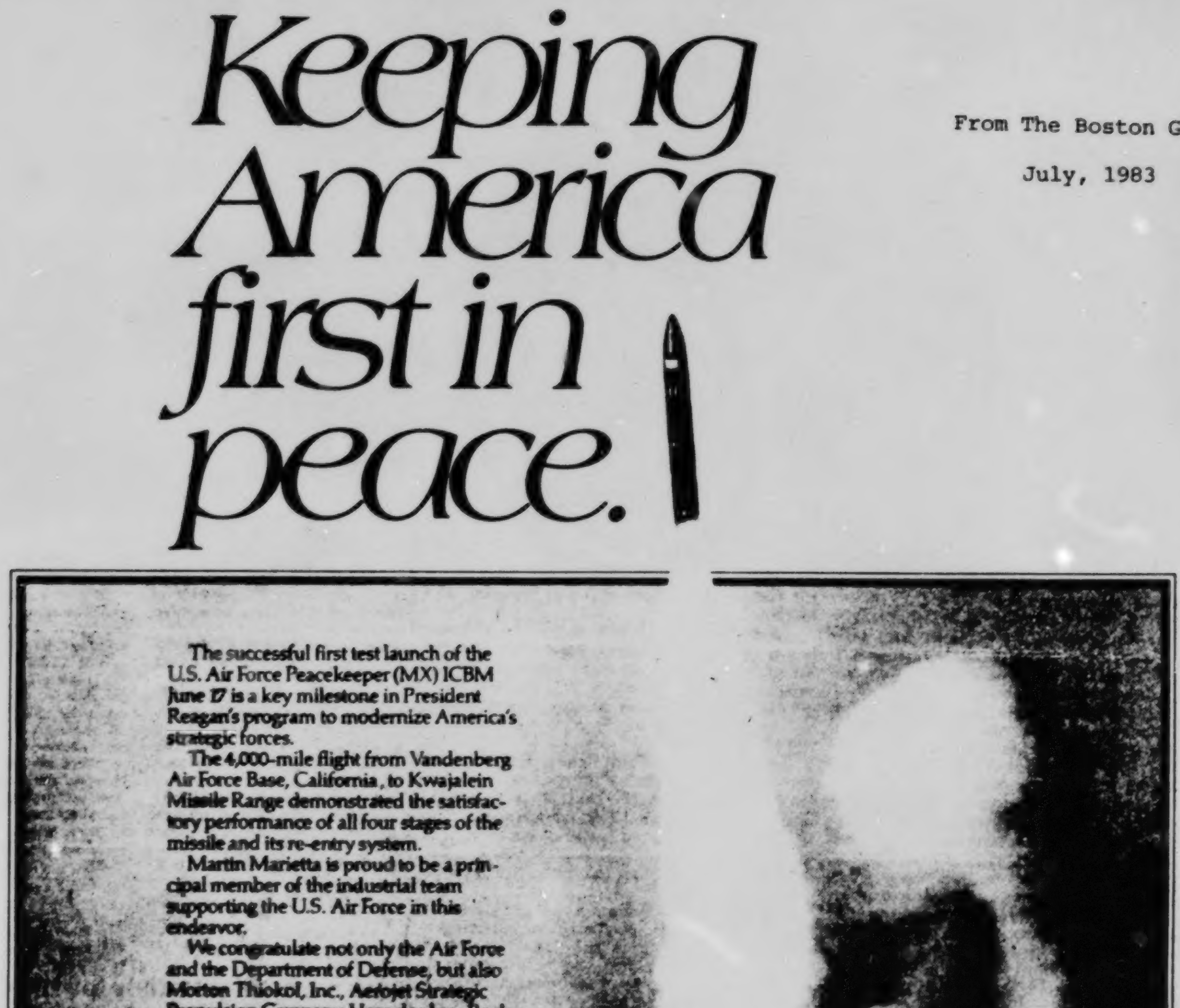
1. Taking things out of context.
2. Scapegoating: "__________ are the reason for social ills in the U.S."
3. Card-Stacking: Selecting certain details and then presenting them as if they represent the complete picture.
4. False Emphasis: Stressing some things while repressing others.

G. Word Devices: Choosing words for their good, neutral, or bad flavor. Examples of word devices include name calling, loaded words, and glamorous words.

H. Repetition: The continual repetition of a simple message or a propaganda device.

From The Boston Globe,

July, 1983



Keeping America first in peace.

The successful first test launch of the U.S. Air Force Peacekeeper (MX) ICBM June 17 is a key milestone in President Reagan's program to modernize America's strategic forces.

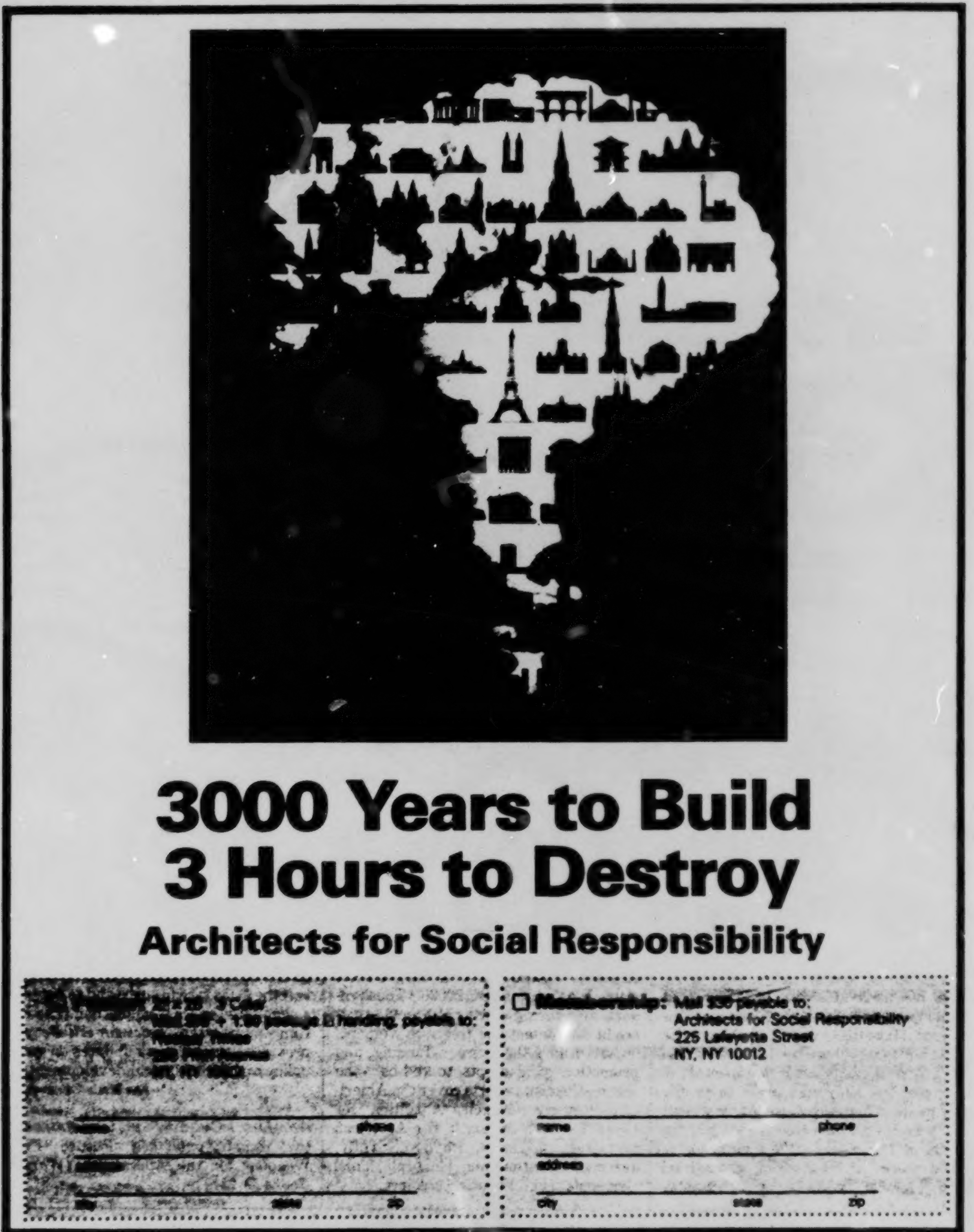
The 4,000-mile flight from Vandenberg Air Force Base, California, to Kwajalein Missile Range demonstrated the satisfactory performance of all four stages of the missile and its re-entry system.

Martin Marietta is proud to be a principal member of the industrial team supporting the U.S. Air Force in this endeavor.

We congratulate not only the Air Force and the Department of Defense, but also Morton Thiokol, Inc., Aerojet Strategic Propulsion Company, Hercules Inc., Rockwell International, TRW Defense Systems Group, AVCO Corp., Northrop Corp., GTE Products Corp., Westinghouse Electric Corp., and the many other contractors across the nation who are contributing to this new deterrent capability for the United States.

MARTIN MARIETTA

From the Nuclear Times Magazine
September, 1983, Back Cover



3000 Years to Build
3 Hours to Destroy

Architects for Social Responsibility

[illegible] 22 x 28" 3 Color
Mail $[illegible] + 1.50 postage & handling, payable to:
Nuclear Times
[illegible] Fifth Avenue
NY, NY [illegible]

name phone
address
city state zip

☐ **Membership:** Mail $30 payable to:
Architects for Social Responsibility
225 Lafayette Street
NY, NY 10012

name phone
address
city state zip

PROPAGANDA IN TEXTBOOKS

Though we may be aware of our exposure to propaganda it is often difficult to discern when we are exposed to it and its exact effects on us. The following is an exercise to help students identify propaganda and slanted language.

1. Type up the following quotations and distribute them to the class. Leave both quotations anonymous and do not explain where they came from or when they were written.

   "In the post-war period the USA openly advanced its pretensions for "world leadership". Its course, aimed at the establishment of world supremacy of American monopolies and at the preparation of a war against the countries of the Socialist camp, was known as a policy "from a position of strength."

   --Soviet History Textbook

   "The Americans of 1945 did not suppose, as so many had in 1918, that victory relieved them of further international responsibility. Many saw America's world role as historic opportunity. Some hoped to use American power to build a lasting structure of world peace and to advance the cause of liberal democracy."

   --The National Experience
   American History Textbook

2. Ask the students who they believe to have written these quotations. What nationality would each person be?
   What perspective is each person writing from?
   What are the assumptions that each one makes?
   What are the implications of each quote?

3. After this, explain to the students where each excerpt comes from and continue the discussion.
   Can textbooks be instruments of propaganda?
   Are textbooks fact or opinion or both?
   How much is the image that you have of the Soviets influenced by what you have read in textbooks?
   What are the key words or phrases that establish each author's particular perspective and color the information available in the quotation?

If the students have difficulty picking out these key words and phrases, suggest the following list to them.

Soviet Textbook	American Textbook
advanced	suppose
pretensions	relieved
world supremacy	international responsibility
monopolies	historic opportunity
Socialist	lasting structure
position of strength	advance the cause of liberal democracy

What propaganda device did each textbook use?

4. Finally, ask the students to think of examples in their own lives in which two people or two groups have given very different versions of the same story. How is the information distorted or changed around? What do people hope to gain by using language to color an event, to play up or play down certain aspects of that event?

ANALYZING FILMS FOR PROPAGANDA

Film is becoming a significant medium for propaganda. The following activity helps students analyze several specific films for the propaganda devices that they use. The films recommended below are films about the arms race. Because of the current and controversial nature of this issue, these films are especially relevant.

1. Begin by discussing what propaganda is and the propaganda devices in the previous activity.
2. Choose one film from the peace through strength and one from the peace through disarmament position.
   a. "Nightmare in Red," a 1950's government film about the growing menace of communism.
   b. "The Price of Peace and Freedom," a 1976 film by the American Security Council Foundation that argues for increased military spending to counter growing Soviet strength.
   c. "Countdown for America," a 1982 film by the American Security Council Foundation that argues for increased military spending to counter growing strength and expansion as well as arguments against the Nuclear Freeze proposal.
   d. "War Without Winners II," a 1982 film by the Center for Defense Information that argues for a halt to the arms race.
3. When showing each of the films, stop them several times and have students record their emotions, and notice how music, the visual images, and the wording of statements works to convince them of the message. (You may want to preview the films so as to identify two or three stopping points.) Have them also record the statements that the film is making.
4. At the end of the film, discuss what emotions were brought into play. Have them notice how the film invokes fear to get its message across. Then have them list the ways the film got its point across.
5. After defusing the emotion students will be able to better analyze the message of each film. List the basic statements that the film makes. Turn these into questions and ask students how we might find answers to these questions. Example: The U.S. unilaterally had a freeze on weapons production between 1967 and 1980 and the Soviets used this time to catch up ("Countdown for America"). Did the U.S. freeze its weapons production between 1967 and 1980? Did the Soviets take advantage of this gesture by the U.S.? Discuss with students the factual support for each of these statements.
   Boston Area ESR has an excellent fact sheet on the statistics used in the American Security Council's films. You may also want to find other sources of statistical data to compare with the data in the films. There is a unit on discussing divergent positions in Dialogue: A Teaching Guide to Nuclear Issues (available from ESR) that may also be helpful.

6. After examining the statements and statistics have students write out what values are implied in each of the films. This is one of the most important steps for it is often on the basis of our values that we agree or disagree with a position. You may want to show the film again and have students comment on it as it is shown.

7. Finally, discuss with students which film they agreed with more, and why. Ask the questions: What can we believe? Who can we believe? Why do we tend to believe certain appeals?

IMAGES OF THE ENEMY

We all have experience with enemies. Children play war games, and the "good guys" kill the "bad guys." In high schools, intense rivalries are played out on the football field, where we learn to "destroy," "eliminate," "crush," or "wipe out" our enemies. Our study of history teaches us who our true enemies have been in the past, and who our enemies are in the present. Our images of the enemy distort how we see others and make it difficult to find ways to resolve conflicts. In this section students are given the opportunity to examine the accuracy and use of these images by considering how we form our images of the enemy; examining what our images are and where they come from; and considering whether we can change our images of the enemy.

HOW DO WE FORM OUR IMAGES OF THE ENEMY? IDENTIFYING THE ENEMY

1. Brainstorm with your students pairs of international, national and local enemies such as Arabs and Israelis, Iraquis and Iranians, Americans and Soviets. Have them identify why each sees the other as the enemy. What description would each group give of the other? What seems to be some common reasons that people see others as enemies?
2. Have the students think about people or groups they see as enemies and discuss why this might be so. How do we know if someone is an enemy? How do we tend to treat them once we see them as an enemy? Once we classify someone as an enemy what happens to how we negotiate our differences with them? Since this may be a sensitive area for students you may want to ask them to look back into their childhood at a time when they saw someone or some group as an enemy and discuss these same questions.

DEHUMANIZING THE ENEMY

Reading 1

British historian, E.P. Thompson, has written:
"What threatens our interests -- what causes us even mental unease -- is seen as outside ourselves, as the other. We can kill thousands because we have first learned to call them "the enemy". Wars commence in our culture first of all, and we will kill each other in euphemisms and abstractions long before the first missiles have been launched . . . We think others to death as we define them as the Other: the enemy: Asians: Marxists: non-people. The deformed human mind is the ultimate doomsday

weapon -- it is out of the human mind that the missiles and the neutron warheads come." -- E.P. Thompson, "A Letter to America,"
in Protest and Survive, Thompson and
Smith, eds., Monthly Review Press, 1981,
p.42.

Reading 2

Inflammatory words can teach you to hate. Lt. William Calley was convicted of murder of at least 22 civilians in My Lai Village in Vietnam during the Vietnamese War (109 to 567 civilians were killed in all). Lt. Calley was sentenced to jail but freed on a presidential pardon. He explains here what the word "communism" meant to him.

> I went to school in the 1950's, and it was drilled into us from grammar school on. "Ain't" is bad, "aren't" is good. Communism's bad. Democracy's good.
>
> In all my years in the army, I was never taught the communists were human beings. We weren't in My Lai to kill human beings. We were there to kill ideology carried by -- I don't know -- pawns, blobs, pieces of flesh. I was there to destroy Communism. We never conceived of old people, men, women, children, babies.
>
> I'm different now. If Americans said "Go to My Lai, kill everyone there," I would refuse to; I'd say, "It's illegal, and I can't be part of it."
>
> (Source: Lieutenant Calley: His Own Story as told to John Sack. Viking, N.Y., 1971.)

Discussion Questions:

1. Does dehumanizing the enemy make conflict and war more likely? Why or why not?
2. According to Thompson's line of thought, what steps could be taken to reduce the likelihood of war? How could this be done?
3. What are some examples of dehumanizing language used during World War II? Used in the nuclear arms race?
4. Lt. Calley was held accountable for his actions in Viet Nam. He was tried and punished for killing Vietnamese. Do you think this was right? Do you think that he should be held responsible?

WHAT ARE OUR IMAGES OF THE ENEMY?

Have students read the following two views of the Soviets:

"Yes, let us pray for the salvation of all of those who live in totalitarian darkness -- pray they will discover the joy of knowing God. But until they do, let us be aware that while they preach the supremacy of the State, declare its omnipotence over individual man, and predict its eventual domination of all peoples on the earth -- they are the focus of evil in the modern world."

(President Ronald Reagan, Remarks to the 41st Annual Convention of the National Association of Evangelicals, Orlando, Florida, March 8, 1983)

"Soviet actions have to be considered in light of their history and geography. They have been invaded three times by Western countries in this century (including, in 1919, by the U.S.). They have a fear of being tricked and outsmarted by the West. They, therefore, make a great show of their strengths and excessive claims of their prowess. The Russians have unfriendly countries on all sides. They feel the need to protect their borders. They have been militarily aggressive in countries that border them and while their actions are contemptible they see them as self-protective . . . they are, in part, actions arising out of Russian fear for the stability of their system."

Nuclear Crisis Brief #2, "The Russians," a joint project of PSR/New York and ESR/New York Metropolitan Area)

Discussion Questions

1. What is the tone of each description?
2. What are the assumptions underlying each view? What is the frame of reference of each author?
3. Generate a list of adjectives to describe the Soviets which logically follow from each description above. What are the differences and/or similarities in these lists?

Assignment:

In order for students to see where these images come from, give one or both of the following assignments:

1. Have students monitor the daily newspapers, magazines, and television (especially the evening news programs) for 3-5 days and observe and write down any images of the Soviets as portrayed in these media.
2. Have students review a U.S. History textbook in use and evaluate the images of the Soviets presented in the text, in pictures, etc. Have students write down specific images they find.
3. In class, have students report back on the images of the Soviets which they found and write all of these on the board.

4. Ask students to evaluate which images are based on fact, which are based on prejudice.
5. Ask for students' reactions to this assignment. Were they surprised by what they found?
6. As a follow-up to this activity you might have students learn more about the Soviet Union and about anti-communism in America. There is a section on "Letting the Soviets into the Dialogue" in Dialogue: A Teaching Guide to Nuclear Issues, available from ESR.

MIRROR IMAGES OF THE ENEMY

> "Nevertheless, the main reality is that the mobilization of resources and sentiments for war remains organized around the central idea of an enemy that is evil and whose evil will eventually encroach upon our independence, and even our territory, unless we are militarily prepared."
>
> Lifton and Falk, Indefensible Weapons, pp.213-214.

> "Humans share with all social animals the predisposition to fear and distrust members of groups others than their own. When two groups compete for the same goal, this distrust rapidly escalates into what has been called the image of the enemy. It is remarkable how similar this image is no matter who the conflicting parties are. Enemy images mirror each other -- that is, each side attributes the same virtues to itself and the same vices to the enemy. "We" are trustworthy, peace-loving, honorable, and humanitarian; "they" are treacherous and warlike. As successive Gallup polls have shown, Americans used the last two adjectives to characterize Germans, Russians, Japanese, and Chinese only when they were enemies. The words promptly disappeared when these nations became friends."
>
> Jerome Frank, M.D. "Sociopsychological Aspects of the Nuclear Arms Race" in Psychosocial Aspects of Nuclear Developments, American Psychiatric Association, 1981.

Discussion Questions:

1. Think of one country whose relationship with the U.S. has recently changed. What caused the change?
2. Based on our images of the Soviets, what are our fears about the Soviets? Generate a list on the blackboard. Are these rational or irrational fears?
3. If we accept the "mirror image" concept, what images of Americans do you think Soviet citizens see and hear? Can you imagine what their fears are about the United States? What recent world events might support their fears?

CAN WE CHANGE OUR IMAGES OF THE ENEMY?

Our images of the enemy provide a conceptual framework for our understanding of history and current events in the world. They result from our system of beliefs and our moral and religious values. However, our images can restrict our understanding of our "enemies" and obstruct the process of communication between adversaries which is essential to resolving conflict and preventing war.

Reading 1

> "The image of the enemy as malevolent and untrustworthy leads to progressive restriction of communication until virtually the only messages that get through are those that reinforce the image, resulting in further restrictions -- an ominous, vicious circle. The accompanying fear and hate create emotional tension. This facilitates over-simplification of thought, one feaure of which is the strain to consistency. Since the enemy by definition is bad, all its actions are interpreted as motivated by malevolence."

Jerome Frank, M.D., "Sociopsychological Aspects of the Nuclear Arms Race," A.P.A., Washington, 1982.

Discussion Questions:

1. What do you think of this reading? Do you agree? Disagree?
2. Can our image of the "enemy" affect our communication with them? Do we always treat our "enemies" as human beings?
3. Can you imagine the consequences of thinking of the "enemy" as bad or not human? What affect might this have on negotiating peace with the "enemy"?

WHO IS THE ENEMY?

1. Have students read the three poems silently in class or have students read them aloud. The objective of this lesson is for students to recognize how three poets show us their views of war by emphasizing the common humanity of "enemies".
2. Read aloud "The Man He Killed." What attitude does the speaker show towards his enemy? If every ordinary soldier showed a similar attitude, what might be the result?
3. Read aloud "War." How is the poet's attitude toward the enemy similar to or different from that of the previous poem? Compare the ways each poet conveys his message.
4. Read aloud "What Were They Like?" Why does Levertov present this poem in the form of questions and answers? What difference in tone do you notice

between the questions and the answer? What questions do you think she wants us to ask ourselves?

5. How does each of the poets portray "the enemy"?
6. Do the poems influence your attitude about war?
7. What steps could you take that would help you to see a supposed "enemy" as a person (or people) similar to yourself?
8. Is the recognition of our common humanity essential to the prevention of war? Why or why not?
9. Does living in a nuclear age make this recognition more or less necessary? Explain.

(This exercise is from "Nuclear Issues Communication Arts: Strategies and Wordsheets" published by the New York City Public Schools, Division of Curriculum and Instruction, pp.9-11.)

WHAT WERE THEY LIKE? Questions and Answers
by Denise Levertov

1. Did the people of Viet Nam use lanterns of stone?
2. Did they hold ceremonies to reverence the opening of buds?
3. Were they inclined to rippling laughter?
4. Did they use bone and ivory, jade and silver, for ornament?
5. Had they an epic poem?
6. Did they distinguish between speech and singing?

1. Sir, their light hearts turned to stone. It is not remembered whether in gardens stone lanterns illumined pleasant ways.
2. Perhaps they gathered once to delight in blossom. But after the children were killed, there were no more buds.
3. Sir, laughter is bitter to the burned mouth.
4. A dream ago, perhaps. Ornament is for joy. All the bones were charred.
5. It is not remembered. Remember, most were peasants; their life was in rice and bamboo. When peaceful clouds were reflected in the paddies and the water-buffalo stepped surely along terraces, maybe fathers told their sons old tales. When bombs smashed the mirrors there was time only to scream.
6. There is an echo yet, it is said, of their speech which was like a song. It is reported their singing resembled the flight of moths in moonlight. Who can say? It is silent now.

THE MAN HE KILLED by Thomas Hardy

"Had he and I but met
By some old ancient inn.
We should have sat us down to set
Right many a nipperkin!

"But ranged as infantry,
And staring face to face,
I shot at him as he at me
And killed him in his place.

"I shot him dead because --
Because he was my foe.
Just so: my foe of course he was;
That's clear enough; although

"He thought he'd 'list, perhaps,
Off-hand-like-just as I --
Was out of work -- had sold his traps --
No other reason why.

"Yes, quaint and curious war is!
You shoot a fellow down
You'd treat, if met where any bar is,
Or help to half-a-crown."

WAR by Langston Hughes

The face of war is my face.
The face of war is your face.
What color Is the face of war?
Brown, black, white --
Your face and my face.

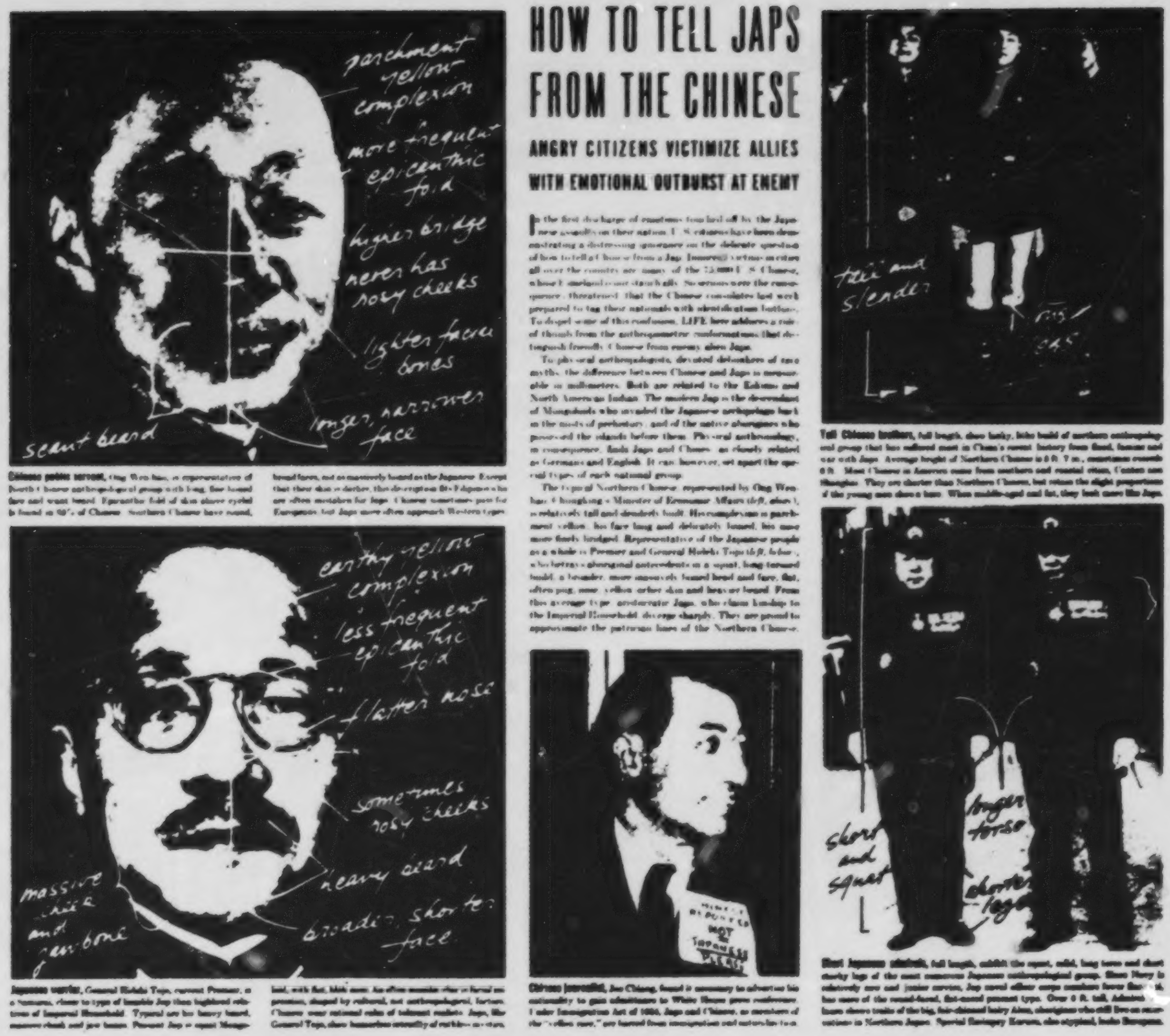
Death is the broom
I take in my hands
To sweep the world Clean.
I sweep and I sweep
Then mop and I mop.
I dip my broom in blood,
My mop in blood --
And blame you for this,
Because you are there,
Enemy.

It's hard to blame me,
Because I am here --
So I kill you.
And you kill me.
My name,
Like your name,
Is war.

PROPAGANDA AND ENEMIES

1. Aeschylus, the Greek dramatist, once said, "In war, truth is the first casuality." Discuss with students how our image of a people changes in wartime. Ask them what truths may be distorted in a war effort or even in a conflict situation.
2. It is important for students to realize our images of the enemy appear in propaganda. Visual images of the enemy confront us in our daily lives. The distortion and stereotyping found in newspaper editorials, for example, is a source of amusement for some but is also a source of discrimination and animosity. These images are extremely powerful in fostering the ideas we have of those who are different from ourselves. We see them as mean, ugly, short, fat, stupid, uninformed, evil or condescending. The following are three examples of such images.
3. Pass the pictures out to the students. The first two are from World War II, the third is from a recent newspaper's editorial page. Give them about three or four minutes to study them carefully. Then ask them who they think drew the images or took the photographs.

    What are the points that the author is trying to make in the first example? The second? The third?
    Why was it necessary to differentiate between Chinese and Japanese during World War II?
    Why might Life magazine picked a Chinese public servant while showing a Japanese warrior?
    What treatment did Japanese-Americans receive during World War II?
    What role does stereotyping and prejudice play in these images?
    Why do you think the Germans were portrayed this way?
    Why are the Soviets portrayed this way?
    What is derogatory about the way in which the groups are being presented?
    What are the group's or individual's bad qualities?
    Do they have any good ones?
    What part of us, what fear, disgust, or anxiety is the visual image appealing to?
    How do these images serve to polarize and dehumanize the enemy?
    Do images as these change easily?
    How do we accurately judge the truth about someone portrayed this way?



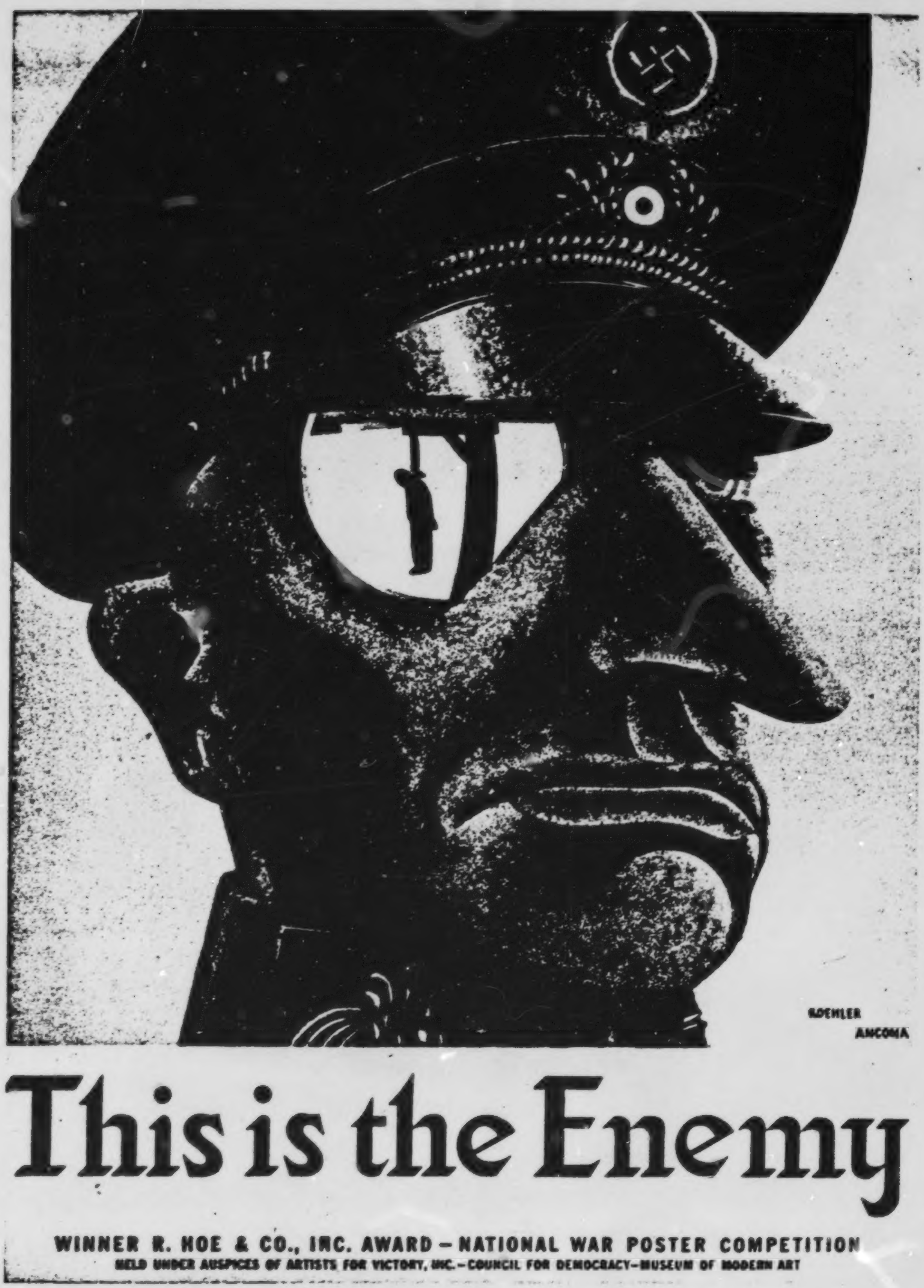
HOW TO TELL JAPS FROM THE CHINESE

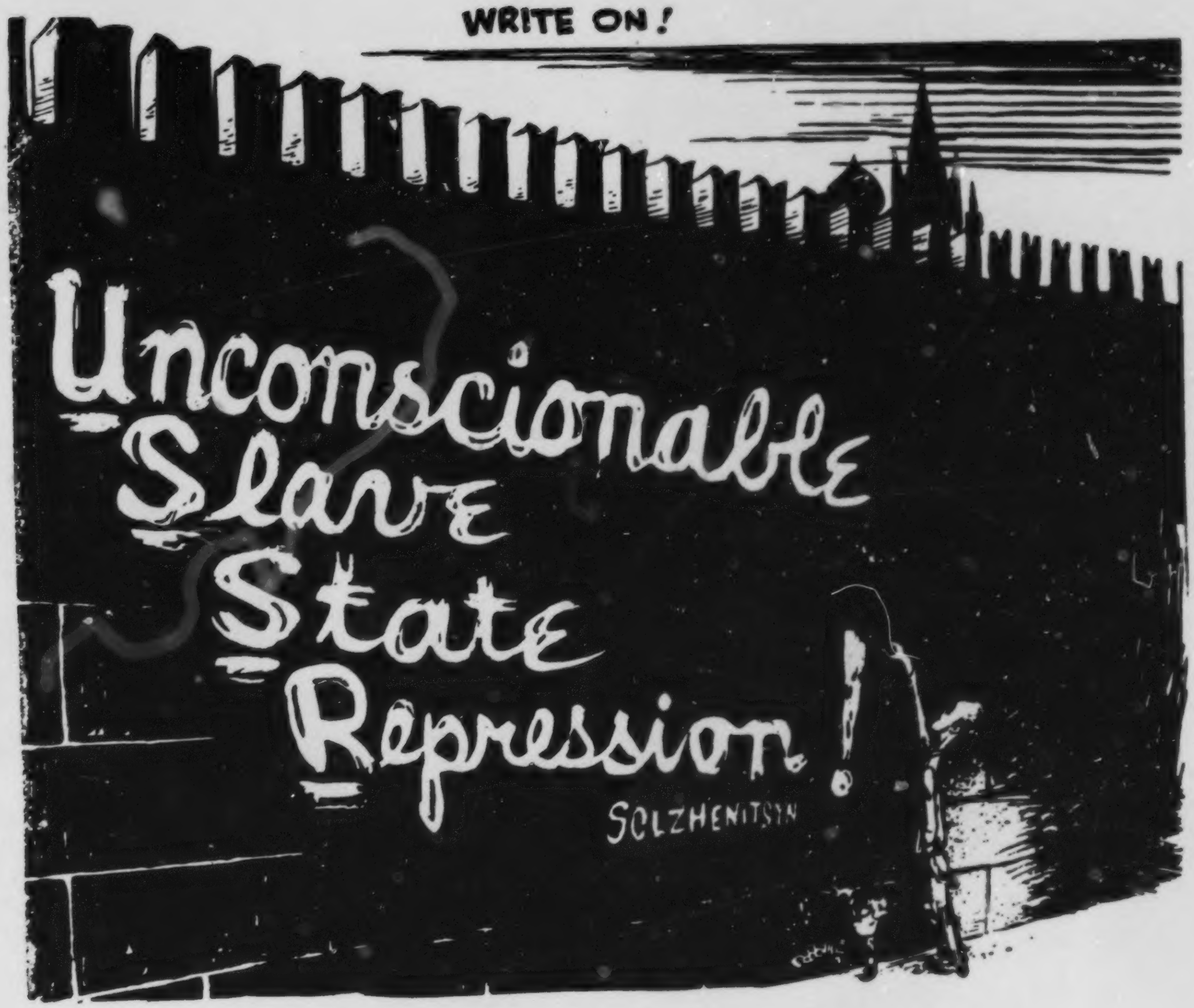
ANGRY CITIZENS VICTIMIZE ALLIES WITH EMOTIONAL OUTBURST AT ENEMY

parchment yellow complexion
more frequent epicanthic fold
higher bridge
never has rosy cheeks
lighter facial bones
longer, narrower face
scant beard
earthy yellow complexion
less frequent epicanthic fold
flatter nose
sometimes rosy cheeks
heavy beard
broader, shorter face
massive cheek and jawbone
tall and slender
long legs
NOT
JAPANESE
PLEASE
short and squat
longer torso
shorter legs

FROM "HOW TO TELL JAPS FROM CHINESE," *LIFE* MAGAZINE, DECEMBER 22, 1941, © TIME INC.

BEST COPY AVAILABLE


KOEHLER
ANCONA
This is the Enemy
WINNER R. HOE & CO., INC. AWARD – NATIONAL WAR POSTER COMPETITION
HELD UNDER AUSPICES OF ARTISTS FOR VICTORY, INC.–COUNCIL FOR DEMOCRACY–MUSEUM OF MODERN ART


WRITE ON!
Unconscionable
Slave
State
Repression!
SOLZHENITSYN

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THE 7-12 CLASSROOM:
CONFLICT RESOLUTION

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CONFLICT RESOLUTION

This section includes material on sources of conflict, conflict resolution, and negotiation. Our hope is that the activities will evoke active participation, and that through it, students will acquire concepts and skills which they can apply to various situations. Students may also use journals to record and examine their thinking about conflict and negotiation and how their thinking develops or changes.

By way of introduction, here are our assumptions: while "conflict" often has a negative connotation, we view it as a natural part of life; if it is handled in certain ways as positive and growth-inducing. It will be necessary throughout the unit to look at examples (either from the students or from you, the teacher) of times when a conflict situation produced positive results. The next step will be to analyze why some conflicts are positive.

There are some basic similarities between conflicts on different levels. Two children fighting over a playground ball, and two nations fighting over an oil field both reflect similar dynamics. Because of this, if we understand conflict in our own lives, we can better understand it between other people, groups, and nations. As the arenas of conflict expand outward, important differences also become apparent. And as we move from personal toward international conflict, there is more distance and less knowledge and communication between the people involved. Factors such as prejudice, fear, and projection come into play increasingly at outer levels of conflict. Finally, at the international level there is no peacekeeping "force" which all nations respect. Within a town, police can enforce laws; between nations, however, we must currently rely on the self-interest of the countries involved.

The area of conflict analysis is large and can lead in many directions, depending on the particular teacher and course. While the activities touch on several areas of conflict (personal, community, national, and international), we have emphasized the personal aspect in most of the exercises in the belief that this will make the material more meaningful to students. At the same time, it is important to go up and down the conflict "ladder" (personal to international) for the material to have its broadest significance for students.

As will become evident later on, we have not attempted to examine various sources of conflict, such as racism, sexism, and nationalism. Our hope is that teachers will be able to adapt the general framework of the unit to specific topic areas such as these. Similarly, we have listed different ways in which conflict can be resolved but have chosen to emphasize negotiation. We do not mean to suggest that other methods are not important, but a thorough discussion of them is beyond the scope of this unit. We are stressing negotiation because of its wide range of application as a means of resolving conflict and because of students' familiarity with it.

It is important for the teacher to remain aware of certain limitations to "conflict resolution." To begin, it would be dishonest to imply to students that all conflicts can be "resolved." Many disagreements, especially those involving fundamental beliefs and values, cannot be settled to the satisfaction of all parties. Sometimes these conflicts lead to violence; at other times they can be "managed" but not "resolved." For instance, two people might agree to disagree about a specific issue. Two countries, such as the U.S. and U.S.S.R., might continue to oppose each other but not go to war.

In a similar way, "negotiation" has limitations as a strategy for resolving conflict. For example, it is important to keep in mind that a powerful nation, or person, may not want to negotiate with a weaker one. This will require the weaker side to develop alternate strategies. In addition, if "peace" is the goal of negotiation, we should recognize that a fully realized peace combines the presence of justice as well as the absence of violence.

Given an understanding of these limitations, negotiation may prove to be useful both for resolving and managing conflicts. As Jerome Frank has noted in his "Sociopsychological Aspects of the Nuclear Arms Race," the process of negotiation itself helps people toward cooperation and "forms habits of behavior that counteract those of violence." This is true whether or not an agreement is actually reached. Another avenue to peace can be through self-interest. At first glance, it is hard to see how a strong party would see negotiating with a weaker one as being in its self-interest. But, in Frank's words, "nuclear weapons have placed both adversaries in the position of the weaker one -- that is, like the weaker adversary in pre-nuclear days, they run the grave risk of being destroyed as organized societies in a nuclear exchange, so they have no choice but to continue to negotiate." For those reasons, "negotiation" and other methods of resolving and managing conflict should prove increasingly useful in working toward peace.

UNDERSTANDING CONFLICT

TYPES OF CONFLICT

1. People are involved in conflict everyday. Write a paragraph detailing a conflict you were involved in; friends, parents, school, etc. What was the disagreement about? Who was disagreeing? What did each party want? Why was there a conflict?
2. Form pairs so students can describe these situations to one another. Next, in a group discussion, encourage pairs to summarize their conflicts. What feelings did they have reporting their conflicts and listening to others? What is a conflict? Were there common types of conflicts? For example, cases where both parties want the same thing (a playground ball); cases where people disagreed about values (usefulness of capital punishment); etc.
3. A useful way of understanding types of conflicts has been suggested by William Kriedler. In his book, Resolving Classroom Conflict (Scott, Foresman, 1983) he classifies conflicts as those concerned with resources, with needs, or with values. Conflict over resources occurs when several parties want something that seems to be in short supply; a toy, a parking space, oil. Conflict over needs occurs when one person's or nation's need for power, friendship, recognition, achievement conflicts with the needs of another. Conflict over values occurs when parties differ over the most deeply-help beliefs, morals, and goals.
4. Ask students to analyze the nature of the disagreement by using Kreidler's model. What type(s) of conflict did theirs involve? (After this is completed, have students save the paragraphs they wrote since this will be used in the next unit.)

LEVELS OF CONFLICT

In the previous exercises, we have focused primarily on personal/interpersonal conflicts. Other spheres or levels of conflict include the community, national and international arenas.

1. Have students give examples of community, national and international conflict. Analyze them in terms of Kreidler's scheme.
2. Have them compare the four levels (personal, community, national, international). How are they similar and different?

UNDERSTANDING SOURCES OF CONFLICT

Kreidler's scheme provides one useful way to analyze a conflict situation. Here are some others:

1. Have students brainstorm a list of questions we need to ask in order to understand a conflict. Such a list might include:
   What is the conflict about?
   Who is involved?
   Where was it?
   What does person A want?
   What does person B want?
   How are they fighting?
   How did it start?
   Is anyone hurt?
   Why do they want what they want?

2. Have students focus on the immediate causes and consequences of a specific conflict. What skills might they need to resolve the conflict?

3. At this point, it may be helpful to have the class examine, define and give illustrations of various sources of conflict, for example: racism, sexism, classism, and nationalism. Any or all of these, depending on the course's emphasis, could be discussed.

ESCALATION OF CONFLICT 1

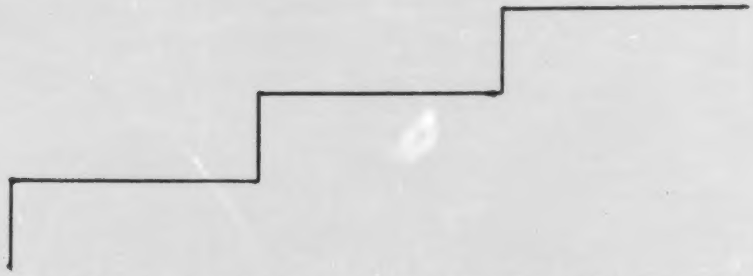
Conflict between people can grow and intensify unless it is resolved or managed. Have students think back over the disagreements with which they are familiar (from the beginning of the "Understanding Conflict" section). Discuss why disagreements sometimes get out of hand. List them on the board. Some examples of barriers to conflict resolution are: refusal to listen, stubbornness, determination not to compromise, impatience, suspicion, failure to consider how the other party feels, differences in deeply-held values.

Next to each barrier, write one way in which it could be resolved or overcome (the class should come up with these). Be sure to recognize that this may not be possible for all conflicts; some will have to be contained and regulated rather than resolved. Then, take a specific conflict and ask what will happen if nothing is done to resolve or regulate it (will it get worse? better?). Finish by arriving at a working definition of conflict escalation. (Optional: raise the discussion questions given at the end of the following exercise.)

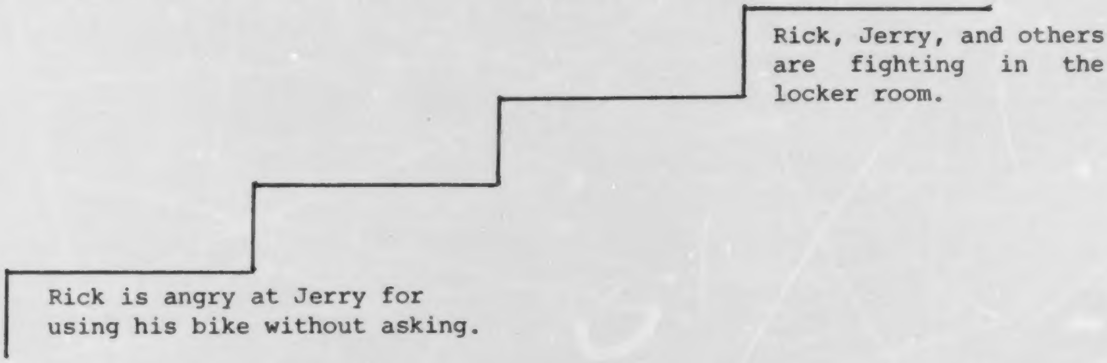
ESCALATION OF CONFLICT 2

This activity shows how a disagreement between two people can escalate into a major conflict.

1. Draw the following staircase on the board. Remind students what an "escalator" is and how that word is related to "escalate". (On an escalator, once you take the first step, you automatically keep "escalating" -- you don't go in the opposite direction without considerable effort.)



2. Present students with the beginning and ending of a disagreement between two people. For example, the initial conflict might be: Rick is angry at Jerry for using his bike without asking," while the final outcome could be: "Rick and Jerry and four of their friends are fighting in the locker room." Write the initial conflict on the bottom step of the staircase and the final outcome on the top step.


Rick, Jerry, and others are fighting in the locker room.
Rick is angry at Jerry for using his bike without asking.

3. Have students generate a series of reactions which indicate the escalation from the original conflict to a locker room fight. Ask students: Does thinking before acting lessen the possibility of escalation? Why are some conflicts easier to settle than others? How can you tell if a conflict is starting to escalate? What can be done to keep it from escalating?

4. Use the same ladder and trace an international conflict. One that is historically accurate would work best, such as the section "Outbreak" in The Guns of August by Barbara Tuchman, Dell, 1963, describing the beginning of World War I.

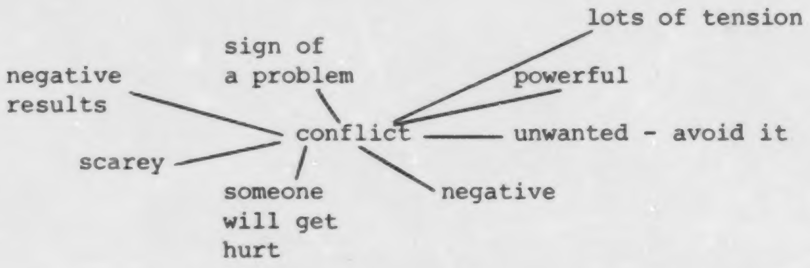
RESOLVING CONFLICTS

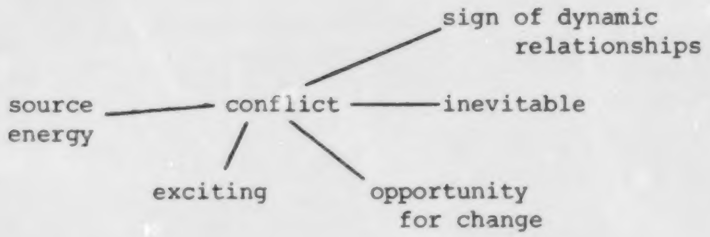
This section presents various ways of helping students cope with conflict situations. We encountered some challenging problems in designing the unit. For instance, we became aware of how difficult it is for us (and, we suspect, many people in our society) to grasp and integrate fully the idea of a "win/win" resolution to conflict. For us, this difficulty implies that we live in a competitive society; that each of us has both competitive and cooperative impulses; and that our task is to foster the cooperative sides of ourselves and our students so as to reach a better balance of the two, both individually and collectively.

We would not have written this curriculum if we did not believe in the value of non-violent solutions to conflicts. Nonetheless, we must question whether violent resolutions may sometimes be necessary. For instance, it is conceivable that slavery would have ended much later than 1865 in our country if violence (the Civil War) had not been used to resolve the issue; it is possible that Hitler would not have been defeated without the use of violence against Germany. The issues are complex here, and must be approached in that spirit with students. Our own view is that a non-violent resolution makes sense more often than a violent one. Yet, frequently, the governing factor is the situation. People, especially powerful ones, must be convinced that it is ultimately in their self-interest to resolve conflicts non-violently. The important task for the teacher, we believe, is to weigh the pros and cons of violent and non-violent resolutions of conflict and discuss these openly with students. To complicate students' thinking (as well as our own) about conflicts and their resolutions may well be the most valuable "lesson" the unit can convey.

THINKING OF CONFLICT AS POSITIVE AS WELL AS NEGATIVE

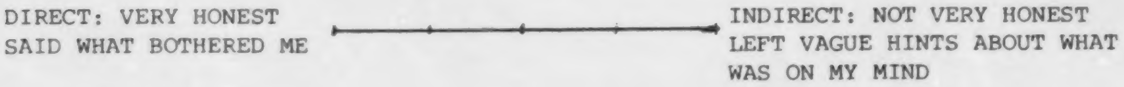
1. In journals, have students put the word "conflict" in the centers of two facing pages. On the first page, surround the word with negative associations with conflict. On the opposite page, have students surround the word with positive associations (see below for example).




sign of dynamic relationships
source energy
conflict
inevitable
exciting
opportunity for change

2. Have students write a paragraph about a recent conflict in their lives or go back to your previously saved conflict example on p. 251. In a few sentences, have them write down how you resolved the conflict.

   -- How did you deal with the conflict?
   -- Did you have more than one way of settling the conflict? Were you aware of multiple solutions at the time?
   -- How much time did you spend figuring out a response? What do you make of the amount of time you took?
   -- In terms of being direct or indirect in resolving this conflict, how would you rate yourself along this continuum? Do you think this is a fair assessment of how you usually deal with conflicts?


DIRECT: VERY HONEST
SAID WHAT BOTHERED ME
INDIRECT: NOT VERY HONEST
LEFT VAGUE HINTS ABOUT WHAT
WAS ON MY MIND

A QUESTIONNAIRE

Barbara Stanford, in Peacemaking (NY: Bantam, 1976, pp.22-23), developed the following questionnaire.

How Do You Usually Handle Conflicts?

After each of the following techniques, indicate whether you use it frequently, occasionally, or rarely.

	Frequently	Occasionally	Rarely
1. Avoid the person			
2. Change the subject			
3. Try to understand the other person's point of view			
4. Try to turn the conflict into a joke			
5. Admit that you are wrong even if you do not believe you are			
6. Give in			
7. Apologize			
8. Try to find out specifically what you agree on and disagree on to narrow down the conflict			
9. Try to reach a compromise			
10. Pretend to agree			
11. Get another person to decide who is right			
12. Threaten the other person			
13. Fight it out physically			
14. Whine or complain until you get your way			
15. Play the martyr: give in but let the other person know how much you are suffering			

Discussion Questions

1. How do you feel about the resolution techniques you indicated using?
2. Do you tend to use certain of these techniques with friends, and others with parents and adults? Which ones for which groups? Why?
3. How do you think you learned to resolve conflict in these ways?
4. Do you think communities and nations use the same methods that you do? Why or why not? Give examples.

FEELINGS ABOUT CONFLICT

1. Explain to students that people have various reactions to being in conflict situations, ranging from glee and excitement to anxiety and dread. Most people have several feelings at once. Ask students: What are your typical feelings? What feelings would you have if you were in conflict with a friend? Would they be different if you were in conflict with a police officer? Imagine possible scenarios involving conflict and the feelings that might accompany them. Share these with others in the class.
2. Explain that many people feel some anxiety and fear about conflicting with others. For instance, they feel anxious saying what is on their mind to friends, especially when they think there is bound to be disagreement and hurt feelings. Ask your students: Do you feel this way? Did anyone in the class imagine feeling anxious or fearful in a conflict situation? Why do you think people have concerns about conflict? What do you think they are worried about?
3. One aspect of people's anxiety about conflict is that they see it as all bad, or something to be completely avoided. Some questions to consider: Can conflict ever be good? What might be good about it? Do students know of any such examples from personal, politcal, social situations? Why do we often see conflict as "all bad"?

MINI-LESSON ON ASSERTIVENESS

"Assertiveness" means "interpersonal behavior in which a person stands up for his or her legitimate rights in such a way that the rights of others are not violated." Unassertive behavior occurs when people allow their rights to be violated in either of two ways: (1) ignoring or neglecting their own rights, or (2) permitting others to infringe on their rights. Aggressive behavior means standing up for your rights but simultaneously violating the rights of others. "Legitimate rights" is a phrase which can often lead to conflict in just trying to define it. Students may first have to decide how rights are determined before proceeding with the rest.

1. Have students look at these examples of possible responses to a person's cutting in front of you in a line:

A. Let them do it, say nothing, perhaps even apologize for being in their way (unassertive).

B. Push them out, scream at them, call them names (aggressive).

C. Ask them if they know that there is a line (in a non-judgmental way) and say that you were waiting there first;

OR

Ask if there is any particular reason why they need to hurry through the line. Weigh their needs against yours and decide whether or not their needs should be considered over yours in this situation.

2. Then have students think back over the conflicts they recalled for the section on "Understanding Conflict" (or any other conflicts they have personally been involved in). Ask students to be honest with themselves and think about how they react to conflict. Have them put themselves on the assertiveness continuum shown below.

UNASSERTIVE ASSERTIVE AGGRESSIVE

3. Explain to students that they may act more assertively with some people than with others. For instance, they may be more assertive with a friend than with a parent or teacher; they may be more assertive with their little brother than their big brother. They may also find it easier to be assertive when discussing some subjects than others. What circumstances make it easier to be assertive? What circumstances make it more difficult?

(For a fuller treatment of assertiveness, see Albert, R.E., and Emmons, M.L., Your Perfect Right: A Guide to Assertive Behavior. San Luis Obispo, Calif.: Impact Press, 1970.)

WAYS OF RESOLVING CONFLICTS

Many writers have addressed the subject of how conflict can be resolved. In her book Peacemaking (1976), Barbara Stanford includes the following as some methods for doing this:

Negotiate
Gather more information
Take nonviolent action
Recognize and resolve perception differences
Use force
Fighting
Agree to disagree

Some other possible methods of conflict resolution might be:

Compromise
Sever relations (avoid contact)
Use deterrence (build up sufficient strength that your adversary is afraid to attack you, thus containing the conflict through mutual fear)

All of the methods of conflict resolution listed here can be applied to any of the levels of conflict -- personal, community, national, and international. You might wish to choose a level to emphasize and two or three methods to stress while doing the following exercise.

1. In class discussion, have students identify when each of the methods might be used. This will require some explanation and definition of terms.
2. Next, have students discuss pros and cons of these methods. Which ones have they used (or are they likely to use)? Why? They may find it useful to discuss specific conflicts already examined under the preceding section.

WIN-WIN RESOLUTIONS

Effective use of dialogue means being able to develop a perspective that considers the possibility of cooperation in human activites. The "win-win" games described here can lead to discussions about winning, losing, cooperation, and adversarial relationships.

The idea of "win-win" games is that everybody wins. In the two games detailed here, the students do not know from the beginning that the games are cooperative; they simply play them in the way they choose to interpret the rules. Most will assume the game is competitive and this leads to follow-up discussion about the nearly automatic assumption that in any game situation, there are adversaries; the way to win is to make the other person lose. In each case, there are important parallels for "games played at all levels, from personal to international."

These games, Chocolate Kisses and "M&M's", are simple to set up, can be played in one class period, and demonstrate that cooperation is actually physically easier than competition and -- in these cases at least -- produces immediate abundant rewards in the form of chocolate kisses or prizes.

THE CHOCOLATE KISSES GAME

The point, which students should not be told, is that it is not against the rules to allow their hands to touch the desk without resistance nor for both partners to win kisses.

Setting up:

You'll need a couple of bags of Hershey's kisses, other small candies, grapes or raisins. Tell the students the game will involve sitting across the table from a partner, left arm resting in lap, right elbow on the table, arm up. Ask them to clasp their partner's right hand! (Avoid using the term "arm wrestling" as it connotes competition: simply describe the position. If students mention arm wrestling, say that the position is the same, but the game is different.)

Make sure the students are set up in the proper position before giving them the rules, and allow no talking once you have explained them.

The rules:

1. No talking.
2. You will receive one chocolate kiss for each time the back of your partner's hand touches the desk.

3. Keep track of your own "kisses".

Say "begin" and allow them 30 seconds to play.

Follow-up:

1. Before the "win-win" concept is explained, ask students to describe in detail how they played the game. Ask them to write their reactions and method of playing ("This was stupid." "I didn't really try." "I had a weaker person for a partner." "I tried my hardest." "I always lose." "I tried part of the time and then gave up."). Students might ask themselves if the way they behaved in this game reflects the way they behave in other situations. What parallels do they see? These observations can also be written privately and time given for volunteers to share insights.
2. Still before explaining the concept of "win-win", you might communicate the concept non-verbally by choosing a partner, assuming the arm-wrestling position, and offering no resistance. Frequently students will continue to offer resistance themselves and will force your arm down over and over without letting their own fall. Eventually someone usually realizes that he or she does not lose any kisses by allowing you to win some...and it's much easier.
3. Go over the rules and explain the way in which both partners can win kisses through cooperation. Ask students to notice the language of the rules, especially the use of the word "partner." Why did people assume it was a game of competition?
4. If you demonstrated the "win-win" idea non-verbally, ask students to describe the process and their reactions. (Were you frustrated? Did you feel foolish?) What did you have to do in order to communicate the process? (give in, lose, look foolish) What did you stand to gain? (more kisses?) What did you stand to lose (face? a few kisses, perhaps?) Use this language to relate to other "game" situations in their own personal relationships, in families, with friends, and then on a larger, even international scale.
5. See general "win-win" follow-up discussion tips at the end of this section.

THE M&M's GAME

(This game appears in Choices, Union of Concerned Scientists, Massachusetts Teachers Association, and National Education Association, 1982, p.27.)

This game illustrates the importance of communication, negotiation, and compromise. Students are asked to share "resources" that cannot be divided equally.

Divide students into groups of even numbers (preferably greater than four). Teachers can assign an observer to report to the class how the group splits the M&M's. Each group splits into two equal teams or sides. Give each group an odd number of M&M's (or Hershey's kisses, or pennies), so that everyone gets a few and there is a remainder. One group can serve as a control by being given an equal number of M&M's, if you wish. When you say "Go," the teams have one to two minutes to divide up the M&M's between them in silence. Call time when all groups are finished. Record the time needed to reach a solution by all groups (or ask them to keep their own time). Play the game again, but allow communication between the two teams. Keep a record of the time for the second round as well. When all groups have finished, a spokesperson from each group should explain the results of the two rounds. Suggested questions:

1. How were the M&M's divided up in round one? Who took control? Why do you think that particular person took control?
2. What happened to the extra M&M's? Were they divided up by the person who took control?
3. How did the second round differ from the first? Did communication affect the game? If so, what was communicated?
4. What happened to the extra M&M's in round two? Who divided them up?
5. Was there a difference in time between the two rounds? Why?
6. Is it easier to resolve conflicts when people communicate? If so, why?

WIN-WIN DISCUSSION

Review the following chart with students. Have them think of examples of conflicts which fit into each quadrant. This can be done individually or as a whole class, using conflicts from any of the four levels (personal, community, national, international). Then, raise the following questions:

1. Is there a place for "win-win" in the world? Some students think it takes the fun out of playing. What is the "fun" that is missing? Is it possible to redefine "fun"? What is really meant by "fun"?
2. Why do we hear adversary language when there are two groups or two individuals? What leads us to see others as natural adversaries? Consider in each game how neutral parties, even friends, become adversaries.
3. Why does the language of competitive games spill over into the rest of our lives? Does it reflect basic human nature? Can that be changed or evolve? Does life reflect games or vice versa? Are there other cultures that place less emphasis on competition?
4. Why is "win/win" not the first option we think of?
5. If we have a competitive society, do we need to foster our cooperative side? Why? How?

Resolution of Joe and Frank's Dispute

	Joe loses	Joe wins
Frank loses		
Frank wins		

NEGOTIATION

Among the several methods that can be used to resolve conflict, negotiation occupies an important position. "Negotiation" has been variously defined, but a good working definition might be that given by Roger Fisher and William Ury in their work, Getting to Yes: "Negotiation is a basic means of getting what you want from others. It is a back-and-forth communication designed to reach an agreement when you and the other side have some interests that are shared and others that are opposed." While we usually think of "negotiation" in terms of discussions between nations, such as the U.S./Soviet arms control talks, negotiations happen constantly between people in daily life as a familiar and necessary way of resolving differences. Students negotiate with their parents about such things as how much TV to watch, how late to stay out, and whether they can borrow the family car. Employees discuss salary, working hours, and other issues with their employers. Friends negotiate about how to spend their time together. All of these situations suggest the importance of negotiation as a method of conflict resolution.

In this section, students should be encouraged to consider the ways they have been negotiators all their lives. Do they know the skills involved in negotiating? Would it be helpful to them to refine their skills? How is negotiation connected to communication and problem-solving?

There are many ways to approach the study of negotiation. Often people think of negotiation as the process of trying to win something for themselves at some else's expense. Our approach, based on Getting to Yes, encourages students to question this idea and to broaden their conception of negotiation to include considerations of justice and fairness.

While students will perhaps compete with each other, and while they are negotiating to get what they want, they will be encouraged to ask whether winning everything they want is necessarily the desired result of the negotiation. They will be challenged to consider whether winning in this sense is similar to winning an argument with a friend: sometimes you may prove a point at the expense of a good relationship. Choosing not to "win" a dispute may forge a better relationship in the long run.

In addition to exploring the concept of "winning" in negotiations, encourage students to question the idea that negotiating is, in itself, a sign of weakness. Because power is an important issue for adolescents, negotiation may be seen as a weak method of resolving conflict. Are there ways in which looking for varied, creative, and constructive solutions to problems may be seen as a sign of strength? You may want to encourage your students to do a journal entry on this subject.

We have tried to design the section so that it can be taught as a separate unit or adapted for use in various disciplines, such as history, English, science, or psychology. It will probably be helpful for the teacher to read Getting to Yes before starting the unit with a class, but this is not essential. Either before or during the unit, it will also be useful for the teacher to examine his or her own attitudes and approaches toward conflict, since these will undoubtedly constitute a powerful "hidden curriculum" during the unit. Finally, the teacher should recognize the limitations, as well as the strengths, of negotiation as a strategy for resolving conflicts. These limitations are addressed at the end of the unit . To give one example, Third World nations (such as Vietnam and Afghanistan) have not found it easy to "negotiate" directly with either superpower since 1945. Nonetheless, they have not been entirely powerless. In addition, "negotiation," in a broad sense, has ultimately been used as part of resolving conflicts involving such nations.

Given a framework which recognizes such parameters, the study of negotiation can be fruitful both from a national/international and personal perspective. As Jerome Frank has noted:

> "Even if unsuccessful, the mere process of negotiation forces the parties to search for areas of agreement or compromise, as a result of which they form more differentiated perceptions of each other. Moreover, the longer negotiations continue, the more the parties form habits of behavior that counteract those of violence. Thus negotiations tend to weaken the mutual image of a monolithic enemy."
>
> Jerome Frank, "Sociopsychological Aspects of the Nuclear Arms Race," from Psychosocial Aspects of Nuclear Developments, Task Force Report 20, American Psychiatric Association, 1981

WHAT DO STUDENTS ALREADY KNOW ABOUT NEGOTIATION

This part of the unit has three objectives: to find out what (if anything) students know about negotiation, to introduce "negotiation," and to see what students do when they "negotiate" (before they have studied it).

Start by having students explain what "negotiation" means to them. Whether or not they are familiar with the term, arrive at a working definition such as the one given by Fisher and Ury (noted in the introduction) or this one: Negotiation is a process by which two or more parties try to reach a solution to a conflict that all sides can live with, even if no side gets exactly what it wants.

After writing the definition on the board, ask students to give examples of negotiations with which they are familiar. Then find out what connotations if any the word "negotiation" has for them. They may not think of any right away, but perhaps some of the ideas mentioned in the introduction (for instance, that negotiation is a sign of weakness) may come out.

After this opening discussion, move into one of the following role plays:

1. Choose a "live" dispute which exists between two members of the class (or their friends). Have them negotiate it while the rest of the class

observes. Then, stop the negotiation and discuss how it went and what some possible solutions might be. If this is too risky or puts individuals on the spot, you might want to have the two "sides" represented by two or three people each.

Another variation is to assign a third group to act as mediators. Yet another alternative is to find a dispute which has three or four "sides," rather than two.

2. Negotiate something between the teacher and the class (such as the terms of an assignment or the day on which a test will be given). Should you do this, it should be set up carefully. Some suggestions:

   Have two designated representatives from the class; only they will speak during the negotiation. (There should be time for them to learn other views first, however). Set a time limit for the negotiation. Tape record the negotiation so that it can be heard again and analyzed.

3. Choose another role play based on the specific course content. The role play should present a clear conflict but not be too involved. Should you wish to keep the role play on the personal level, you could use something like a teenager asking his parent for use of the car during the weekend or a school administrator meeting with the president of the student council about instituting (or regulating) a smoking area for students.

After the role play has taken place, have the class discuss the following questions:

What was the cause of the conflict? Does this fall into any of the categories discussed earlier in "Understanding Conflict"?
Did you think the negotiation was effective? Why or why not?
What did each person say? How did they say it?
What did the people do that helped an effective negotiation take place? That blocked an effective negotiation? (Think about types of communication you observed.)
In your opinion, what are the elements of an effective negotiation?

HARD AND SOFT BARGAINS

This section aims to interpret Fisher and Ury's Getting to Yes in a way that is useful to students. Fisher and Ury see two types of bargaining that may prove effective in some situations but are often ineffective. In this activity, students can explore how each of these bargaining strategies might break down.

Explain hard and soft bargaining. For fuller explanation, see Getting to Yes (pp.8-14 especially). In brief, the "hard" bargainer:

-- treats the other party as an enemy
-- aims to win at all cost
-- is hard and demanding in approach

-- takes a firm position and sticks to it
-- threatens the other party

The "soft" bargainer, on the other hand:

-- treats the other party as a friend
-- tries to reach agreement at all cost
-- is trusting and yielding in approach
-- changes position easily, depending on what the other party will accept
-- makes offers and concessions, attempting to preserve a relationship with the other party

After going over what constitutes "hard" and "soft" bargaining, students may still need an example of conversations involving the two kinds of bargainers (some are given in Getting to Yes). At this point have students break into pairs and do the following exercise:

> Two members of a family (such as two brothers or two sisters) are having a dispute over what TV show to watch. An alternate situation would be a dispute between two friends over what movie to see this weekend. Each student (in pairs) will role-play one of the disputing family members, using a favorite show of their own.

This should be done as follows:
1. Both students play "hard" bargainers.
2. Both play "soft" bargainers
3. One student plays a "hard" bargainer, the other a "soft" one.

Discussion Questions

1. How did you feel when you were a "hard" bargainer? A "soft" one?
2. How did the other person feel about you when you were a "hard" bargainer? A "soft"?
3. For step C -- how did the people who were "hard" bargainers feel about themselves? How did "soft" bargainers feel about themselves?
4. In general, what are the pros and cons of these two ways of bargaining?
5. Are there other ways (besides these two) in which a negotiation could be conducted?

SUMMARY OF THE FISHER/URY METHOD

Carefully go over the following steps which Fisher and Ury suggest as a "principled" method of negotiating (this is one answer to question #5 above). Some terms (such as "objective criteria") may be confusing, but students should know that this summary is intended as a basis for the actual negotiation which follows.

Roger Fisher Summary

1. When negotiating, focus on interests, not positions. Arguing over positions (statements of what you are willing or unwilling to do) tends to make both parties act defensively and lock themselves into their positions. Presenting your interests (the reasons why you take a position -- your needs, desires, concerns, and fears) leads to more productive communication between parties.
2. In listening to the other people, pay close attention to their interests. Don't assume that you know what other people think or intend to do. Before the negotiation, it may be helpful to view the situation as other people see it, to think about their choices. You should continue to do this throughout the negotiation.
3. Practice good communication skills, especially speaking, so you can be understood and listening actively.
4. Separate the people involved from the problem as much as possible. In other words, realize that the problem you are trying to solve and your relations with the other person are different things. As such, they need to be treated independently. Problems arise when the relationship becomes entangled with the problem.
5. Generate alternatives, using brainstorming methods.
6. When interests conflict greatly, resolutions should be based on "fair," objective criteria (for example, precedent, moral or legal standards, equal treatment). Using these standards will be helpful in deciding what you should ask for and what the other person should be asking for.
7. Using these criteria and your knowledge of both sides' interests, attempt to reach an agreement that is mutually satisfying.
8. By way of summary, the negotiator is interested in two things: (1) the substance of his/her interests; and (2) a working relationship with the other party involved. Work to build a good relationship through good communication and understanding. Learn to confront the problem, not the person on the other side.

NEGOTIATION SKILL BUILDING

The purpose of this section is to apply the Fisher/Ury method to a specific negotiation. In this way, students can build their own negotiating skills. Before the case is introduced, some preliminary exercises are given as a means of preparation.

Active Listening

1. Split the class into groups of three. Two people will talk, while the third acts as a monitor and referee.
2. Pick a topic on which the talkers disagree (Example: capital punishment, a controversial school policy, US/Soviet relations. Students should pretend to disagree, if necessary.)
3. The first talker has one minute to state his views on the topic, while the other listens.

4. When the first person stops, the second talker must summarize the major points made by the first speaker before expressing his own views. The referee must make sure that an accurate summary is given before the second talker continues.
5. The second talker has one minute to express his views.
6. The first talker must accurately summarize what the second one said.
7. Optional: Have the referee change places with one of the talkers. Choose a new topic and continue the process.
8. Discuss: What makes it difficult to listen to someone who disagrees with us?

Perceptions and Assumptions

Three situations are listed below. For each one, have students write down why they think the people are acting as they are. Then, as a class, discuss the possibilities (you might want to list them on the board):

Scenario 1 -- A student leaves the class.
Scenario 2 -- Someone is sitting alone beneath a tree.
Scenario 3 -- One friend passes another on the street and does not say "hello."

For discussion: Discuss the term "jumping to a conclusion" -- what does it mean? What does it involve? What is the opposite? What are the chances that we might draw a false conclusion in these cases? Has anyone ever jumped to a conclusion about you? Have you done it toward other people? Does "jumping to conclusions" lead to misunderstandings between people?

Role Reversal

This will help students take another person's perspective, an important ability in negotiating. Do one of the following versions:

1. Split the class in half and have them stand up in lines facing each other, or find an issue on which the class is nearly evenly split.
2. The two lines are assigned to want two different things (for instance, one line wants to take a class trip to one location, the other wants to go somewhere else).
3. Assign members of Line A to spend one minute convincing those in Line B that their position is correct.
4. Now, ask students in Line B to convince those in Line A of their way.
5. Next, have students in Line A convince those in Line B that Line B's position is correct (one minute).
6. Finally, have Line B convince those in Line A that the original Line A idea is the best.

For discussion: what did you learn from doing this? How did it feel to take the other side's position? What was difficult about it? Did it make you feel differently when you ended as compared to when you began the exercise?

Use the following two international role reversals to help further students' understanding of taking another's position.

International Role Reversal

Read the following articles. Describe your own reaction to the news. Then imagine that you are a person in one of the countries mentioned in the article. Describe your reaction in detail. Then discuss how it was to experience the situation from the perspective of the other country.

Japan Steps Up Talks of Arms and World Role

Tokyo -- August 16, 1983

In yet another August that marks the anniversary of its defeat in World War II, Japan is caught in an intense debate over whether it is time to assert itself actively once again in world affairs.

A growing number of Japanese believe the country should carve out a military and diplomatic role equal to its obvious economic strength. In the only country that has had atomic bombs dropped on it, there are even a few writers and academic figures who argue that acquisition of a nuclear force is long overdue. Pressure from the U.S. for Japan to arm and join in the defense of the capitalist world is increasing.

On the other side, still a majority are those who fear that an active Japan would revert to the extreme nationalism that led to the debacle in 1945. Pacifism strains run deep, as does a sense that Japan, as a defenseless nation, should not risk offending anyone because it depends on international trade for survival. For every advocate of nuclear weapons there are probably several proponents of total disarmament.

Officials predict no major changes in policy in the next few years. Nevertheless, some analysts and foreign diplomats believe that the ingredients exist for an emerging Japan that is no longer content to sell its cars and computers to the world without a say in how that world is structured. Opinion polls suggest a drift to the right, especially among younger Japanese.

Your Reaction:

The Reaction of a Japanese Elder:

The Reaction of a Japanese Youth:

Missiles as Ballot Topic in West Germany

Washington -- February 27, 1983

The Kremlin yesterday issued a new appeal for W. German voters to turn their March 6 election into a referendum on stationing US nuclear missiles in Germany. The Communist party daily, Pravda, said, "The overwhelming majority of German citizens are not indifferent to the issue of whether W. German territory will be turned into a launching pad for American medium-ranged missiles or whether common sense will prevail." The missiles are scheduled for deployment starting in December of 1983.

In contrast, the ruling conservative Christian Democrats, led by Chancellor Helmut Kohl, appear to be determined to accept the US missiles. From Kohl's point of view, the missiles would serve as a needed deterrent to the Soviets' SS20 missiles, and act as peacekeepers against Soviet aggression in Europe.

Complicating things further, an appeal by Foreign Minister Andrei Gromyko aimed at W. German voters urging all NATO countries to show "political maturity" by adopting a stance on the missiles independent of Washington prompted the Bonn government to accuse Moscow of trying to influence the outcome of the election and of seeking to drive a wedge between the U.S. and its Western European allies. Even the Social Democrats, who are opposed to having missiles stationed in Germany, reacted angrily to Gromyko's suggestion.

The outcome of the balloting is expected to have a critical effect on the course of U.S.-Soviet arms reduction talks in Geneva, where sides are deadlocked on the issue of medium-range missiles.

What was the outcome of the election?

Your reaction:

The reaction of a Soviet citizen?

The reaction of a German citizen?

Discussion Questions for Article on Japan

1. Why is the U.S. pressuring the Japanese to arm?
2. What forces within Japan are supporting rearming?
3. What forces within Japan are resisting rearming?
4. How has the Japanese experience with nuclear weapons influenced their thinking?
5. If you were a Japanese citizen what point of view would you support?

Discussion Questions for Missiles in West Germany

1. Why do Americans want missiles in Germany?
2. Why do the Soviets want to avoid having nuclear missiles on German soil?
3. How would a German citizen respond to both these pressures?
4. What arguments might go on within Germany over the stationing of U.S. missiles?
5. Based on the missile issue along, which party would you have favored -- the Christian Democrats or the Social Democrats?

WALKING THROUGH A NEGOTIATION

The purpose of going through this case is to learn and practice the Fisher/Ury method of negotiating. It will be stopped twice before it is finished so that various aspects of the negotiation can be reviewed and analyzed. This may cause some impatience, but students should know that they will have a chance to do an uninterrupted negotiation later on. The entire role play should be completed in three class periods. In this role play it is important that sides see only the information which relates to them. They should not see the other side's background data.

Initial Steps

1. Have the students review the Fisher/Ury method as a class.
2. Remind the students that they should practice previously-learned skills (Perceptions, Active Listening, Role Reversal) during this role play.
3. Introduce the basic conflict: Tom is a 16-year-old boy who is planning a party at his house. He wants his mother not to be in the house while the party is taking place. Tom's mother disagrees; she is worries about the party.
4. Split the class into three parts: 1/4 representing Tom, 1/4 representing his mother, and 1/2 acting as observers.
5. Give the respective groups the relevant background information:

Tom: He is embarassed about having his mother around at the party. The other kids will laugh at him for it. Tom especially wants to feel equal to his new friend, Bill. Bill recently had a party with no parents present, and all went well.

Mom: She is worried about the party. In particular, she is concerned about the use of marijuana and liquor and too much making out. Tom is her only child. She has a friend whose son recently died by being hit by a drunken driver who had been to a party. Tom has not shown himself to be responsible lately, especially in the last three weeks. He has not done his chores (such as cleaning the garage) as agreed. He has stayed out past curfew twice. Can he be trusted?

Design of the negotiation:

1. You have already split the class into three parts -- those representing Tom, those representing his mother, and observers.
2. It is important that one person speaks at a time and others listen and observe actively.
3. Observers should be given specific things to look for (use of skills previously discussed, interests vs. positions, separating people from problems.

First phase (teacher guidance and direction is needed here):

1. To make an initial assessment of the causes behind the present conflict and to assess the other side's interests, each person should go through the following questions individually, and then discuss them within their group: What are your wants and needs in this situation? Why are these important to you? (Roger Fisher claims that the "most powerful interests are basic human needs." These include: security, economic well-being, a sense of belonging, recognition, and control over one's life.) What are your interests -- the reasons why you take a position? Order these in degree of importance to you. In your view, what are the sources of the disagreement? In your opinion, try to prioritize the other side's interests as best you can.
2. Start the negotiation. Allow the students to state what they want and why, and do some back-and-forth discussion. When students begin to discuss possible solutions to the dispute, stop the negotiation.
3. Review the first phase by having the observers comment on how the negotiation has gone thus far using the Fisher/Ury ideas and other concepts previously discussed. As a class, analyze the sources of the conflict.

Brainstorming

1. Apply the "brainstorming" technique to the dispute between Tom and his mother, as follows:

   Have the "sons" generate ideas (and write them on the board).
   Have the "mothers" do the same.
   Ask if anyone else would like to add another possible solution.

2. Stop again and send the students back into groups. They should take their time to discuss (implied message: do not rush a negotiation):

Do we need additional information?
Which solutions are not acceptable to Tom? To his mother?
Of the solutions left, which one is in the best interest of both sides?

Conclusion

1. With the students in their three groups, finish the negotiation.
2. Discuss the following questions (be sure to allow time for this; it may be the most important part):

Does the Fisher/Ury method work better than other ways? Are there times when it is not useful or appropriate? (For examples, see the end of Getting to Yes, or ask students whether the parent of a child who wants to walk out into the street without looking should negotiate with the child).

Would you use the method? In what situations?

Perfectionism sometimes gets in the way of good negotiating. Did you see any evidence of people wanting perfect solutions and getting upset when this didn't happen?

What should you do if, at the end of a negotiation, more than one course of action seems promising?

Follow-up Activities

As a final homework assignment, students could do any of the following:

1. Use the method in your own personal negotiations for a few days and be prepared to explain, in a class discussion or short writing assignment, how it worked.
2. Do a taped negotiation with a friend or family member. The negotiation should be no longer than 10 minutes. Be prepared to review the tape afterward and discuss: Did you and the other person use the skills included in this unit? What is one skill you think you need to work on? How will you go about improving it?

Some final role plays which the class could do:

1. Students who did the role play at the start of this section could do it again, using the Fisher/Ury method.
2. History teachers might create negotiation/role plays around August, 1914 (origins of World War I), Munich, 1938 (Hitler, Chamberlain, and Czechoslovakia), or the Cuban Missile Crisis, 1962.
3. The U.S.-Soviet role play.

When using historic role plays, it is important to stress the change brought about by nuclear weapons when comparing pre-1945 situations to more recent ones. "Conventional" war thinking must change to "nuclear" war thinking in looking at the Cuban Missile Crisis, for instance. This may require some education about nuclear issues before moving into these negotiating cases.

Incorporating discussion and analysis of conflict into content area material will give some students an opportunity to think about conflict in the context of "regular class work." English teachers might use conflicts in literature to examine the issues raised in this unit. Novels and short stories are often based on conflicts between characters, or between a character and an institution. Without great digression from established curriculum, students can consider the impact of conflict on the lives of the characters, the reasons for the existence of conflict, and the effectiveness of its resolution.

History teachers might use the lists in "Understanding Sources of Conflict" and "Ways of Resolving Conflicts" to examine the development and resolution of actual historical conflicts.

In science classes, students might examine conflicts which arise between scientists with conflicting theories, or the larger conflicts which occur when scientific and technological developments conflict with societal, religious, or cultural values and morals.

EUROMISSILES

The following exercise is designed to introduce students to some of the complexities of US/Soviet negotiations. Students should be able to apply their knowledge of the Fisher/Ury method in the following exercise.

Firebreaks Adaptation

Ground Zero, a nuclear education organization in Washington, D.C., recently published Firebreaks, a game of crisis management and ways of preventing the outbreak of nuclear war. The game comes in a full-length version, designed to be played by adults over a six to eight hour period. It also comes in a mini-version, designed to be played in one to two hours by students.

We have selected certain aspects of Firebreaks which we feel are most appropriate to a study of negotiation. The game itself creates a time of tension between the US and Soviet Union. It adds players, acting as advisors to their respective national leaders, to make foreign policy "moves" during the crisis. In the process, players consider various methods to resolve conflict short of war.

Teachers of sophisticated high school classes might want to look over the Firebreaks materials for possible classroom use. The game is being revised and tested with various age groups throughout the U.S., but at present it is complex for most high school students. In addition, Firebreaks is usually played out in an atmosphere of high tension, with the possibility of a US/Soviet war looming in sight. We feel that students need a good background in nuclear issues and foreign relations to cope well with this. Those who are adequately prepared will find the game challenging and stimulating.

"Euromissiles": a US/Soviet Negotiation

The following simulation is intended to give students some practice in negotiating as well as some knowledge about an important and current U.S./Soviet arms control discussion. The simulation must be adapted to the level and background of each class. In its most basic form, it would involve U.S. negotiators, Soviet negotiators, and observers. Several options are suggested for setting up the game, but in general it is worth noting that the simulation becomes more complicated, and more realistic, as the teacher introduces more research, preparation, and points of view. The assumptions of the exercise are as follows: the U.S. and U.S.S.R. both have important interests in Europe; both are being competitive, and perhaps provocative, in different ways (the Soviets with the SS-20, the U.S. with Cruise and Pershing missiles); and the two countries can approach their negotiations by stressing their own positions or their mutual interests. The outcome of the negotiations will be affected accordingly.

Introduction:

1. Divide the class into three parts: U.S. negotiators, Soviet negotiators, and observers. If you wish, you might also add groups representing European governments in NATO and representatives of the European anti-nuclear movement.

If time allows, you may want to have students do some background research in preparation for the negotiation. The Soviet side could use sources such as What About the Russians? by Sanford Gottlieb (available from STOP Nuclear War, 11 Garden St., Cambridge, Mass. 02138) to find out about the Soviet Union. The Americans could look into any or all of the areas mentioned in step two below. Meanwhile, the Europeans could look into the recent peace movement in Western Europe as well as government responses to it.

2. Listed below are topics about which students should be informed in order to participate fully in the negotiation game. Depending on the time you have allotted, spend some time on one or more of these areas before beginning step three. At a minimum, students will need to know something about topics A and B;

A. Missiles to be discussed: Pershing, Cruise, SS-20 (see fact sheet one).
B. History of recent European nuclear arms talks (since 1979), discussed in fact sheet two.
C. History of missile deployment in Europe (fact sheet three).
D. The U.S./Soviet arms race in general, especially during the 1960's and 1970's. Depending on students' prior knowledge and sophistication, it would be useful to place the "Euromissile" debate in the larger context of U.S./Soviet arms competition. This would involve discussing such items as the MX missile, the "window of vulnerability" idea which President Reagan put forth in the 1980 campaign, and the nuclear freeze debate.

3. Have the whole class read the U.S. and Soviet information sheets. (If you have Europeans represented, brief them separately in addition). Carefully discuss the information presented here; this will require some work with vocabulary and geography. It is important to keep in mind, while discussing this material, the difference in magnitude between conventional war thinking and the power of nuclear weapons. This comes into play especially when one compares U.S. and Soviet military "strength." Some possible discussion questions:

--What is NATO? What is the Warsaw Pact?

--Make the following comparisons:
A. Manpower: NATO vs. Warsaw Pact; U.S. + NATO vs. Warsaw Pact + U.S.S.R. (Note: not all U.S. or Soviet forces listed are stationed in Europe.)
B. Tanks -- same comparisons as in A.
C. Aircraft -- same comparisons.

--Review the chart on "Strategic Strength" with students. Then, ask them to use the figures to show that the U.S.S.R. is "ahead." Next, have them show that the U.S. is "ahead."

--Go over the section on "other" nuclear strength. Ask students: does this change the overall comparison of U.S./Soviet strength? If so, how?

--General questions: How would the U.S. defend Western Europe from a conventional Soviet attack? What risks would such an attack entail for the U.S.S.R.? Would they be more or less likely to launch such an attack now than before the invention of nuclear weapons? Why? What do the Soviets have to fear from the U.S. and NATO forces in Western Europe? Explain. Does intensification of the nuclear arms race in Europe make it more likely that Europe will be a nuclear battlefield?

When you reach the section on "role-playing an advisor" to the two countries, try to have students take the perspective they are not representing. It would be useful for the entire class to focus on the Soviet perspective for a time, since this is often unfamiliar to us. (One interesting way of doing this is to look at a world map "upside down" in order to see Moscow's perspective.)

4. Introduce the following situation:

   A. The Soviet Union has 500 ICBM's in European Russia. These have been replaced with newer, larger, more explosive and accurate SS-20 missiles in the last four years.

   B. The U.S. has no missiles in Western Europe, though it has several in submarines off the European coast. In addition, France and England have 162 nuclear missiles stationed in their countries.

   C. The U.S. fears a Soviet invasion of Western Europe, since Soviet and Warsaw Pact forces have more men, tanks, and planes available to them than the NATO countries. The Soviets, on the other hand, see these forces as defensive (protecting the U.S.S.R. and keeping order in Eastern Europe).

   D. The Soviets fear the new U.S. Cruise and Pershing missiles. Missiles from U.S. submarines can already reach the U.S.S.R. in about ten minutes; with the Cruise and Pershing, lead time would shrink to about five minutes. The new missiles would also be much harder to detect by radar, increasing Soviet fears of a surprise attack. The U.S., however, sees these new missiles as necessary to defend the NATO countries against the Soviet threat, especially the SS-20's.

5. The following negotiation can be played in its basic form by giving the sides the positions as listed and having them work from there. A more complex, and realistic, version can be played by having the sides choose (or create) an opening position, using the chart on recent proposals for guidance.

The negotiation: U.S. and Soviet negotiators are about to meet. Here are their opening positions: the U.S. proposes that the Soviets destroy all 500 of their European missiles. If they do not, the U.S. will put 350 cruise and Pershing missiles in NATO countries. If they do, the U.S. will not put in these missiles.

The Soviets say the U.S. should not deploy cruise and Pershing missiles. If the U.S. does this, the Soviets will add another 500 missiles to their present total. If the U.S. does not put in these missiles, the Soviets will agree to put no more missiles in Europe. They feel that their missiles balance the European nuclear forces and do not give them enough protection against U.S. submarines off the European coast.

Observers can be assigned to watch and report later on various aspects of the debate. For instance, they might watch to see how much "hard" and "soft" bargaining takes place (or in Fisher/Ury's terms, how much "positional" bargaining takes place). They could refer to the discussion questions at the end of the negotiation for things to look for; they might also try to define the various parties' "interests" and "positions". (For instance, members of the European peace movement take the position that they will allow no U.S. missiles on their soil; their interest is in having as few nuclear weapons as possible in Europe. Representatives of European governments have an interest in U.S. protection, trade with the U.S.S.R., some independence in their policy, and popularity with their people. They will probably take the position that the U.S. may go ahead with Pershing and cruise deployment.

6. Have students conduct the role play/negotiation. Hopefully they will use aspects of the Fisher/Ury method. To encourage this, you might arrange the negotiation as follows:

A. Opening statement -- initial positions.
B. Question and answer period between the two sides.
C. Questions from observers to both sides.
D. Small group meetings, in which students should brainstorm alternatives, think about which alternative is most acceptable to both sides, and either revise or stand by their original proposal.
E. Conclude the exercise with some compromise or a stalemate (note: the initial proposals put forth by the U.S. and U.S.S.R. in the actual Euromissile talks are good examples of "positional" bargaining. A compromise resolution would look more like the "walk in the woods" plan of negotiators Nitze and Kvitsinsky, formally made in April, 1983.)

Discussion Questions

1. For the observers: did the two sides use "positions" or "interests" more often as they negotiated? (In other words, was the session conducted in "win/lose" or "win/win" fashion?)
2. Did the final resolution meet both sides' interests? Did it preserve a constructive relationship between them? Why or why not?
3. What pressures were faced by U.S. negotiators? By Soviet negotiators?
4. What motivates each side to want a European arms control agreement? To not want such an agreement?
5. Why does it usually take the U.S. and U.S.S.R. so long to reach any agreement?
6. What can be done by the two countries to arrive at a more positive negotiating environment?

UNITED STATES AND SOVIET UNION ALLIES AND MILITARY RESOURCES

The following information should be kep in mind as a summary of the military resources available to your country and to your adversaries.

ALLIANCES

United States: The primary military allies of the United States are united in the North Atlantic Treaty Organization (NATO). NATO was founded in 1949 to oppose the expansion of Soviet military and political power. The first twelve members were: Belgium, France, Luxembourg, the Netherlands, the United Kingdom, Canada, Norway, Denmark, Iceland, Italy, Portugal, and the United States. Turkey, Greece, West Germany and Spain later joined the alliance to bring to 16 the total number of members. France withdrew from the integrated military structure of NATO in 1966, but remains a formal member of the alliance.

Soviet Union: In 1955 a mutual defense treaty usually referred to as the Warsaw Pact was signed by Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, Romania and the Soviet Union. This treaty provided for a unified military command and for the stationing of Soviet army units on the territory of the other participating states. Albania withdrew from the Warsaw Pact in 1968.

CONVENTIONAL MILITARY STRENGTH*

	Total NATO	U.S.	Total Warsaw Pact	U.S.S.R.
Total manpower in uniform	4,900,000	2,000,000	4,800,000	3,700,000
Battle tanks available	17,000	3,000	26,000	13,000
Fighter/ground attack aircraft	3,500	800	4,500	2,300

STRATEGIC NUCLEAR MILITARY STRENGTH**

	Delivery Systems		Total Warheads (bombs)	
	USA	USSR	USA	USSR
Intercontinental ballistic missiles	1,152	1,600	3,000	7,500
Submarine-launched ballistic missiles	969	1,200	5,500	3,000
Long-range bombers	400	170	4,500	500
	2,521	2,970	13,000	11,000

The numbers for the U.S. ICBM force include 100 M-X missiles.

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*The figures are actually for 1983. It is not expected that the numbers will change significantly between 1983 and 1988.

**The term "strategic" refers to those nuclear weapons that can be delivered on a target from a great distance. The figures shown are estimates for 1988.

OTHER NUCLEAR STRENGTH

Both the United States and the Soviet Union have about 10,000 nuclear weapons that can be delivered only from close or medium range. The U.S. has 6,000 of these weapons stationed in Europe.

The U.S. has two NATO allies, France and the United Kingdom, who also have nuclear weapons -- about 1,000 each. None of the Soviet Union's Warsaw Pact allies have nuclear weapons.

ROLE-PLAYING AN ADVISOR TO THE LEADER OF THE UNITED STATES

In roleplaying an advisor to the President of the United States you must keep in mind some of the basic views of the world that are held by most leaders of the United States. These distinctive views of the world influence the way you view American relations with other countries. Some things you should keep in mind for your role play are:

- Pride in the fact that America has the most powerful economy in the world.
- Belief that reliance on the free enterprise system and the freedom of the individual have made America into a great nation.
- Belief that the people of all nations should have the right to choose their own form of government.
- Confidence that American technology can solve almost any problem the nation faces.
- Realization that the United States has historically been protected from its enemies by oceans east and west and friendly neighbors north and south. No war has been fought on American soil since the Civil War ended in 1865.
- Recognition that the U.S. has been ahead in the nuclear arms race since 1945, but fear that it has lost that lead and that the Soviet Union is at least equal to it.
- Belief that America has a vital role to play in protecting freedom around the world.

In addition, you must keep in mind some of the very definitive views you would have about the Soviet Union that make relations with that country particularly difficult. Among those views are:

- Recognition that the Soviet Union is a totalitarian state in which individual human rights are subordinate to the will of the government.
- Fear of the Soviet Union's massive military buildup over the past 20 years.
- Concern that the Soviet Union wants a world-wide revolution for communism and that it is willing to engage in aggressive international behavior (such as in Afghanistan) in order to do so.
- Recognition of the fact that the Soviet Union is officially an atheistic country and, although religion exists, it is frowned upon and discouraged by the government.
- Recognition that the Soviet Union opposes free enterprise and discourages ownership of private property.

NOTE: PLEASE KEEP THIS SHEET AT HAND FOR REFERENCE AS YOU ROLE PLAY THROUGH EACH MOVE.

ROLE-PLAYING AN ADVISOR TO THE LEADER OF THE SOVIET UNION

In roleplaying an advisor to the leader of the Soviet Union you must keep in mind some of the basic views of the world that are held by most leaders of the Soviet Union. These distinctive views of the world influence the way you view Soviet relations with other countries. Some of the views that you should keep in mind for your role play are:

- Concern about having enemy nations on several different borders and the accompanying realization that almost all of the nuclear weapons on the planet that are not in your country are aimed at you.
- Fear and mistrust of people from other countries which comes from a long historical experience of being invaded in war. Loss of 20 million people in World War II is the most recent and dramatic example of this.
- Pride in the accomplishments of the Soviet state and other changes which have occurred since the 1917 Revolution.
- Insecurity that comes from a long history of being behind Europe and America technologically.
- Belief that communism is the fairest system and a desire to spread it to other countries.

In addition, you must keep in mind some very definite views you would have about the United States that make relations with that country particularly difficult. Among those views would be:

- Realization that the United States strongly opposed your 1917 Revolution and would not even recognize your communist government until 1933.
- Belief that the United States seeks to dominate the world economically through its huge multi-national corporations.
- Recognition that the United States was first with nuclear weapons and has been clearly ahead in the nuclear arms race until the last few years.
- Confusion about the U.S. government system and the perception that it is always changing its policies and leaders.
- Belief that the United States supports reactionary governments around the world.
- Belief that the United States interferes in the internal affairs of other countries such as Vietnam, Chile and El Salvador.
- Belief that Wall Street and the Pentagon wield the real power in the United States and thus make a mockery of American political democracy.

NOTE: PLEASE KEEP THIS SHEET AT HAND FOR REFERENCE AS YOU ROLE PLAY THROUGH EACH MOVE.

FACT SHEET 1

--By Michael Betzold and Judy Wachler

PERSHING II

Although it will replace the short-range Pershing 1A missiles now based in West Germany, the Pershing II is a completely new weapon with vastly increased capabilities.

It will be able to hit targets inside the Soviet Union eight minutes after being launched. Its sophisticated guidance system, which photographs the target and makes course adjustments as the missile approaches, will give it higher accuracy than any currently deployed missile. As a result, the Pershing will threaten to destroy important Soviet military targets, including some missile silos, command and control centers, airfields and weapons storage sites, with very little warning time.

NATO's 1979 agreement called for deploying 108 Pershing II launchers, which may mean more than 108 missiles, since the launchers are designed to be reloaded. The Army currently plans to buy 384 Pershing II missiles, 226 of which will be operational and available for deployment, even though the West German government has never agreed to take more than 108.

Another Army plan is to build a reduced range version of the Pershing II, able to reach Eastern Europe, just in case U.S.-Soviet negotiations are successful. They may also turn it into an intercontinental missile by adding a third stage and extending the range, possibly as a replacement for the MX.

But testing problems have plagued the new missile. After four tests and two postponements, the guidance system has yet to be proven, and engine problems have caused two embarassing failures. For political reasons, however, the Pershing II was rushed into production before any of these tests were held. In December 1982, Congress withheld missile appropriations, demanding more test results before agreeing to fund further production.

GROUND-LAUNCHED CRUISE MISSILE

The ground-launched cruise missile (GLCM) has the accuracy of the Pershing II, but is much slower. Its speed and flight path resemble a subsonic jet plane instead of a ballistic missile such as the Pershing. But it can reach its targets undetected, because the GLCM flies at low altitudes beneath radar and air defenses. Its targets will be similar to the Pershing II's -- missile silos, nuclear storage sites, command and air defense centers -- but it will be able to reach more of them, including the Moscow area, because of its greater range.

The GLCM shares with the air- and sea-launched cruise missiles a high-tech guidance system called TERCOM (terrain contour matching). A map is stored in the guidance system's computer. The system then takes pictures during flight, matches those pictures to the map, and makes flight adjustments to stay on course.

However, at least the first set of missiles deployed won't work. Tests have shown that the guidance system can be confused by certain weather and surface conditions. The computer software for the GLCM's launch control still can't launch most of the missiles it controls. And production line problems caused the Navy to overhaul its cruise missile program, run jointly with the GLCM, in late 1982.

A total of 560 missiles will be built, with 464 operational GLCM's planned for Western Europe. Deployment is scheduled to begin in December, 1983 and continue through 1988.

WHAT IS THE SS-20?

Since 1977, the USSR has been upgrading its medium-range missile force by replacing 15-year-old SS-4 and SS-5 missiles with the SS-20. The SS-20 is the first Soviet missile to use solid fuel instead of liquid fuel (almost all U.S. missiles are solid-fueled), which means a quicker launch time, increased safety and better reliability. The range has been increased to 3,000 miles and instead of a single one-megaton warhead, the SS-20 carries three warheads of 150 kilotons each.

Unlike the new American systems, the SS-20 is not a first-strike weapon. Although it is more accurate than older Soviet missiles, it is no match for the Pershing II in accuracy and cannot be used to hit particular military targets.

By March, 1983, some 350 SS-20 missiles had been deployed, about 2/3 of them in range of Europe and the remainder in East Asia. The SS-20, like the Pershing II and GLCM, can be dispersed to secret sites to be fired. But its mobility is overrated -- the missiles based in East Asia cannot be easily moved within range of Europe. According to defense analyst Alexander Cockburn, it has "the actual speed of movement of an oil rig."

The SS-20 is clearly more reliable and sophisticated than its predecessors, and has been deployed in numbers that go well beyond any necessary deterrent. Yet, as former national security adviser McGeorge Bundy has pointed out, "the SS-20 did not and does not give the Soviet Union any nuclear capability against Europe alone that she did not have in overflowing measure before a single SS-20 was deployed."

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*For further info, see "Questions and Answers on cruise and Pershing II" by Michael Betzold and Judy Wachler, Detroit Area Nuclear Weapons Freeze, P.O. Box 2257, Detroit, MI 48226.

FACT SHEET 2

THE 1979 DEPLOYMENT DECISION

(from "Theatre Nuclear Weapons: The Great Debate"
by the Council for a Livable World, 11 Beacon Street
Boston, MA 02108, January 1982.)

After a long period of decision-making, the NATO ministers formally decided in December 1979 to deploy a total of 572 missiles; 464 ground-launched cruise missiles and 108 Pershing IIs. The deployment locations were planned as follows:

West Germany:	108 Pershing II missiles 96 cruise missiles
Great Britain:	160 cruise missiles
Italy:	112 cruise missiles
Belgium:	48 cruise missiles
The Netherlands:	48 cruise missiles

Final decisions by Belgium and the Netherlands to accept cruise missiles have been repeatedly postponed, and it is now doubtful that either government will accept the missiles. Germany, Great Britain and Italy are at this point prepared to accept deployment and have designated deployment areas for the missiles.

The first Pershing IIs are slated to be operational in Germany by about December 1983, with deployment to be completed by the end of 1985. The first group of 96 cruise missiles is slated for Great Britain, also in late 1983. Cruise missiles in the other country or countries and the final group of 64 missiles for Great Britain are expected to be in place by 1988. Dates may slip, as there have been problems in the development program for both the cruise missile and the Pershing II.

FACT SHEET 3

A BRIEF NUCLEAR HISTORY OF EUROPE

(from "Theatre Nuclear Weapons: The Great Debate"
by the Council for a Livable World, 11 Beacon Street,
Boston, MA 02108, January, 1982.)

The United States first sent nuclear weapons to Western Europe in the mid-1950's. The weapons deployed at that time were generally short-range weapons such as nuclear artillery shells, bombs for aircraft and missiles with a very limited range (battlefield weapons). About 7,000 of these short-range weapons were eventually deployed, although some 1,000 were withdrawn in 1980, in order to sweeten the December 1979 decision.

At the end of the 1950's, the Soviet Union began deploying SS-4 and SS-5 intermediate range missiles, each with a megaton warhead targeted on Western Europe. The United States in 1959 deployed its own intermediate range missiles, including 60 Thors in England and 45 Jupiters in Italy and Turkey, before its first inter-continental missiles were built. These missiles could reach targets in the Soviet Union.

In the aftermath of the 1962 Cuban missile crisis, the United States withdrew those Jupiters and Thors, although it is not clear if this withdrawal was a direct quid pro quo for the Soviet missile withdrawal from Cuba. Since that time, the U.S. has not deployed any land-based missiles in Europe capable of hitting Soviet territory. However, the Kennedy Administration did allocate Polaris submarine missiles to a NATO mission and stationed forward-based nuclear armed fighter bombers throughout Western Europe. In addition, we began deploying in 1962 the 400-mile range Pershing I land-based missiles.

In 1971, moving separately from the U.S., the French began deploying their independent nuclear force, a force which now comprises 18 land-based intermediate range missiles as well as five M-20 submarines with 80 nuclear weapon launchers (to be replaced by missiles with multiple warheads) and Mirage bombers. Earlier the British acquired their own nuclear force, including four Polaris submarines with a total of 64 launchers (eventually to be replaced in the 1990's by Trident submarines) plus 57 Vulcan bombers...

The next significant date came in 1977 when the Soviets began to replace or augment their old SS-4s and SS-5s with new SS-20 missiles. These missiles each had three MIRVed warheads (multiple independently targetable reentry vehicles) with a smaller explosive force than the SS-4 and SS-5 but with greater accuracy and range. These new missiles are also capable of being moved from one location to another on short notice. Some of the SS-20s are targeted on Europe, some on China, and some were placed in a position to target either region.

RECENT PROPOSALS:

A. Soviet Proposals

	USSR will:	If U.S. will:	Rejected by U.S. because:
1) Oct. '79 (Brezhnev)	Halt further deployment of SS20's	Not deploy any cruise or Pershing II missiles in Europe	"Soviets would retain advantage of superior weaponry"
2) Dec. '82 (Andropov)	Retain only 162 SS20's aimed at Europe (to equal 162 French & British missiles)	Not deploy any cruise or Pershing II missiles in Europe	1) US does not want to count French & British missiles 2) 111 SS20's would remain on the Eastern border and could be moved to European border 3) "Soviets would retain advantage of superior weaponry"

B. U.S. Proposals

	U.S. will:	If USSR will:	Rejected by USSR because:
1) Nov. '79 (Reagan)	Not deploy any cruise or Pershing II missiles in Europe (Zero Option)	Dismantle all SS20's, SS4's and SS5's	2 Polaris submarines and 64 British and 98 French land based medium range missiles and nuclear equipped aircraft would remain in Europe
2) Apr '83 (Nizte Kvitskinsky)	Reduce scheduled deployment of cruise and Pershing II missiles in Europe, installing only enough to match remaining SS20's warhead for warhead	Dismantle significant number of SS20's	1) It ignores other nuclear forces in Europe (see above) It includes missiles deployed on Asian border aimed at China and Japan

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PEACEMAKERS

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PEACEMAKERS

As students grapple with defining their own concepts of peace, it is important that we also give them models of individuals and groups of people who not only have defined "peace" for themselves, but who have also decided to act upon their convictions. Many young people today are cynical, no longer believing that they can make a difference, or that anyone before them really made a difference. In addition, adolescents often believe that there is nothing they can do to achieve a peaceful future, that the course of events have an inevitability that excludes them. It is up to us as adults to present them with models of people who have, in fact, empowered themselves and others, and who have affected changes in their communities, countries, or the world. It is also up to us to help them see that many people through their daily work and lifestyles are acting to create a better future. This section is designed to introduce students to individuals and groups of people who decided to work for change, and asks students to pose and begin answering the question In what ways is this person (or group of people) a peacemaker? What makes people committed to making a difference?

The term "peacemaker" is a complex one. Since most dictionaries -- and many people -- define peace as simply "tranquility" or "the absence of war," the word often takes on passive connotations. Broadly identifying peacemakers as those individuals who struggle to achieve their visions of peace necessarily assumes redefining peace as an active experience -- an experience which is not necessarily free of conflict and tension. For this reason, we have identified five general categories of people and organizations, and ask students to determine whether, in their opinions, the individuals and/or groups in each category are indeed peacemakers. In order to do this, we encourage you to direct students to the list of characteristics and skills of peacemakers on page , and to the questions designed to promote discussion about individual peacemakers.

The five general categories of peacemakers we have identified include: negotiators, peacekeepers, social activists, visionaries, and peace builders. The individuals and organizations in each category all have an important role to play in the struggle for world peace, and offer numerous possibilities for strategies which can be used to achieve and maintain peace. Similarly, they all raise important questions and tensions about the roles and strategies of peacemakers in the world today. Please read the overview section for a discussion of these categories and the tensions that exist within each role.

When we began writing this guide we anticipated that this section would contain numerous profiles of individuals and organizations that had made a difference, but we ran into several problems. First, who should be considered for such a profile? Thousands of individuals and organizations fall within our five categories. Second, how do we provide balance in our selection? Some would consider Rev. Jerry Falwell a peacemaker while others would be appalled. Others would consider Helen Caldicott a peacemaker yet again some would be appalled. Our solution is to include a wide range and allow students to evaluate who are peacemakers. Finally, how can we be detailed enough to show the complexity in an individual's life and experience, examine his or her vision and goals, and evaluate his or her tactics and actions all in a short summary? To accomplish this would have taken more time and more space than we could provide. We hope that in a future draft of this guide or in a separate publication we will be able to accomplish this.

In this chapter we have chosen another approach. The chapter is divided into three sections. The first includes some starting point activities and outlines four ways to study peacemakers: inviting individuals to speak in class, interviews and oral history projects, reading biographical material, and analyzing characters in literature. The second provides a profile of Martin Luther King as a model that you can use to demonstrate how to analyze peacemakers and that students could use to write their own profiles of peacemakers that they research. We have selected King because his philosophy and tactics present a number of complex issues for students to consider.

The final section of t`e cahper is on "Peacemakers." It is designed to help students:

1. define the term "peacemaker";
2. examine the skills, characteristics and qualities of peacemakers;
3. think about categories and types of peacemakers;
4. evaluate the strategies used by peacemakers to achieve and maintain peace;
5. look at ways peacemakers have 'made a difference' in interpersonal relationships, within the family, within the community, on a national level, and on an international level;
6, explore ways they can make a difference as peacemakers both as individuals and as members of organizations.

STARTING POINTS

The following activities present a number of ways of entering the discussion of who is a peacemaker:

1. Begin by asking students to identify people who are peacemakers in their families and communities. Then discuss the following questions:

    1. Why do you think these people are peacemakers? (Ask students to give concrete examples of actions in specific situations.)
    2. What are some of the personal characteristics and skills these people need in order to be peacemakers?
    3. Are there any characteristics or skills these people have in common?
    4. What are some of the differences between these people? Do any different types of peacemakers emerge?
    5. Do you agree that everyone on the list is a peacemaker? Why or why not?
    6. Look again at the descriptions of people's actions in specific situations. What could they have done differently in each situation? If they had chosen a different course of action, would you still call them peacemakers? Why or why not?

2. Ask students to write privately on the two questions which follow. This is a good time to use "journal" writing, a method which allows students to go back over their writing and look closely at how their ideas developed, and perhaps changed, over time.

    1. Think about your own school, and the people in it. Is it a peaceful school? Why or why not? Who are the peacemakers in the school? Why would you call them peacemakers? Again, give concrete examples of how these people act in specific situations.

    2. Now, think what a truly peaceful school would look like (or a more peaceful school). How could you promote a more peaceful school? What would need to change in the school in order for it to be called peaceful, and what steps do you think people would have to take for these changes to occur?

Then, come back together in a large group and share thoughts from the journal writing exercise. Make a list of all of the people in the school students think are peacemakers.

Discuss the answers to the following questions, and complete the following activities:

1. How are people's ideas about a peaceful school, peacemakers, and how change occurs different?
2. How did people decide whom to include as a peacemaker? Make a list of all of the criteria used to make these judgements.

3. Choose a person from the list whom you do not think is a peacemaker. Try to determine why that person was listed as a peacemaker by someone else.
4. Determine whether the peacemakers in the school fall into any types of "categories" of peacemakers.
5. Interview some of the people on the list, and find out whether or not they consider themselves to be peacemakers. Does it matter whether or not a person thinks he or she is a peacemaker?

3. Make a group list of all of the characteristics and skills of the peacemakers students know. Some examples are listed below. As students continue their study of peacemakers, they should continue adding to the group's original list.

A peacemaker:

-- questions assumptions about the way things are, and is interested in changing norms.
-- has convictions or beliefs, and is willing to work from the position of standing alone on an issue.
-- is able to stretch him or herself beyond the usual patterns of action and thought -- sees things both as they are, and how s/he would like them to be.
-- has both a long-range vision and intermediate goals for reaching that vision.
-- learns from others.
-- empowers others.
-- has a positive outlook (or in other words, is not cynical about the world or people).
-- understands that change happens slowly, and can occur in "waves."
-- considers all of the possibilities for achieving and maintaining peace, and does not limit him/herself to one solution or avenue to peace.
-- is interested in bringing people together to solve problems, rather than setting up "us/them" situations.
-- takes responsibility for his/her actions, and has a sense of his/her responsibility to others.
-- is able to communicate effectively with others.
-- is able to understand other points of view.
-- knows how to, and is willing to, negotiate.
-- knows how to problem-solve creatively.
-- is imaginative.
-- knows how to write and speak effectively.
-- knows how to organize and involve others.

PEACEMAKERS: THE PROMISES AND THE TENSIONS

Due to the complexity of the role of a peacemaker in the world today, and the general lack of agreement about just what constitutes a peacemaker, we suggest that you think and talk about peacemakers as generally falling under one of the following categories: "Peacekeepers," "Negotiators," "Social Activists," "Peacebuilders," and "Visionaries." We believe that the individuals and groups which are included in these categories all have a role to play in the struggle for peace; at the same time, we recognize that these same individuals and groups also present tensions and problems in this struggle. However, we believe that students need to see the role of a peacemaker in all of its complexity, and struggle themselves with the tensions inherent in each of the roles (see Overview discussion).

There are numerous ways students can examine the lives and work of individuals who contribute or have contributed to the struggle for peace. The focus of every study, however, should be to answer the questions: In what ways is this person or group a peacemaker? In what category of peacemaker would the person or group fit? In what ways is this person or group not a peacemaker? Have the actions they have taken helped create a more peaceful world? Students need to examine the person's vision, strategies for reaching that vision, and actual work. As they read, interview, or discuss, students should be encouraged to be conscious of whether or not the peacemaker's vision is consonant with their own. In this way, students themselves will come closer to determining their own concepts of peace.

There are a number of exercises and activities which can be used when studying individuals or organizations in any of the five categories of peacemakers. These exercises are included below, and are followed by a discussion of the five categories of peacemakers, with exercises and activities specifically related to each.

INTERVIEWS WITH PEACEMAKERS

It is important that students learn about peacemakers in their own communities. People whose backgrounds, concerns, and efforts students can identify with can serve as models for students who are questioning their own ability to make a difference. By interviewing these people, they can become personally acquainted with these individuals and explore the variety of ways in which people are active.

There are a number of people in your community who can be invited into the classroom as speakers. Most will be flattered that you thought to ask them. Some of the people will not necessarily think of themselves as peacemakers; try to convince them to come into the school anyway. Explain that you and your students are trying to understand the complexity of the role of a peacemaker in the world today, and that there is no consensus about what a "true" peacemaker is like.

In preparation for the interviews, have students develop questions for the speakers. Some students may want to use the list of questions below. Remind students that they should leave the interview with a clearer idea about how the speaker is and is not a peacemaker. The interview questions and follow-up discussion should help clarify that for students.

Some interview questions might include:

1. What got them involved and active in the first place?
2. Why are they doing this work? What motivates them?
3. In what ways are they promoting peace? In what ways are they promoting justice?
4. What larger goals for their community, country or the world are they working towards?
5. Whom does their work affect?
6. How do they think their work is viewed by others? What criticisms do they receive?
7. What do they see as the rewards of their work?
8. What are the major difficulties in their work?
9. What do they think are the most important skills for young people today to learn?
10. Do they consider themselves part of a larger tradition or movement?

Suggestions for community speakers (some people may fall into more than one category, and some may fall into categories other than the ones we have placed them in here):

Peacekeepers: police officers, judges, probation officers, military personnel, lawyers, veterans' organizations, politicians who advocate "peace through strength," the Guardian Angels, school administators, staff of local regulatory agencies.

Negotiators: labor mediators, child advocates, diplomats, ministers, priests, or rabbis, people from the neighborhood tenants' organization, legislators, umpires, referees.

Social Activists: politicians, representatives from local political, environmental, human rights, or peace organizations, labor leaders, union members, political party workers.

Visionaries: musicians, poets, artists, writers, photographers, filmmakers, and many of the people already listed above.

Peacebuilders: Those people in the community who live according to values of kindness, humaneness and social concern, who simply "do good things" on a small everyday level as well as on a larger public scale. They can do this in their professions like civil servants, educators and physicians or in their daily lives as citizens, neighbors and parents.

A variation on an interview with one of these people would be to invite someone from each category (or a few people from one category) in to participate on a panel. The topic of discussion could be "My view of peace and how to reach it," and students could be invited to participate in the dialogue as well.

COMMUNITY ORAL HISTORY PROJECTS

The class interviews of community members could be expanded to a class oral history project. Choose several people from the community whom students agree are peacemakers, and conduct 1-2 hour taped interviews with them about their life and work. Students could also photograph the people and, using portions of the taped interviews, produce a slide show about peacemakers in the community. There are many good resources about oral history projects with young people; some of these are listed below.

The tapes can be used in a number of ways: to write biographies of the people, to be collected (after they have been "indexed") and placed in the local library as the first step in the creation of a local "peace archives," to write a book about local peacemakers, or to produce a show for the local cable network on peacemakers in the community. These projects also provide a good opportunity for several departments in a school to collaborate. English teachers can help students develop questions, learn notetaking skills, do the writing, and transcribe the tapes. Social studies teachers can help students do the research on the history of the times, the town, or the movements and causes the person worked on. Media specialists can help students with the photography, using audio equipment, and with the production of a slide tape or cable T.V. show. And the Industrial Arts department can assist with the printing of visuals or a book.

Oral History Resources:

Allen, Barbara and W. Lynwood Montell. From Memory to History: Using Sources in Local History Research. Nashville: American Association for State and Local History, 1981.

Baum, Willa K. Oral History for the Local Historical Society, 2nd ed. Nashville: American Association for State and Local History, 1974. And Transcribing and Editing Oral History. Nashville: American Association for State and Local History, 1977.

Davis, Cullom, Kathryn Back, and Kay MacLean. Oral History: From Tape to Type. Chicago: American Library Association, 1977.

Deering Mary Jo and Barbar Pomeroy. Transcribing Without Tears: A Guide to Transcribing and Editing Oral History Interviews. Washington: George Washington Univ. Library, 1976.

Gorgen, Raymond L. Interviewing: Strategy, Techniques, and Tactics. Homewood, Il.: Dorsey Press, 1975.

Harris, Christine. Talking for Keeps. Watertown Living History Project.
Watertown Library, Watertown, MA, 1983.

READING AND RESEARCH

One way to study the lives and work of better-known peacemakers is for students to read biographies, autobiographies, or history books. Students could then write research reports or book/literature reviews, give oral presentations, or participate in role-playing exercises.

It is important that students read a variety of points of view on any particular peacemaker -- from those which are supportive of the person and his or her work, to those which challenge the work, vision, tactics, or motives of the person. Students need to see these individuals in all of their complexity, and should not be satisfied with a flat, one-dimensional view of the person and his or her work. This is equally true when studying organizations or "movements".

You might want students to focus on one or more of the following questions as they read and research:

1. What were some of the childhood influences these people experienced?
2. What tactics or strategies did they use in their work? Do you think these were the best strategies that could have been used?
3. What were their visions? Convictions? How did they form these visions and convictions?
4. How did they make the decision to work for peace?
5. What would have happened if they hadn't decided to do the work they did?
6. Were there any contradictions between words and actions in these people's lives? Were there contradictions between their means and the ends they desired? In what ways did their work bring peace? In what ways did it fall short?

ROLE PLAYS

After researching the life and work of an individual, students could participate in a role-playing exercise, assuming the tone and stance of the person they have been studying. These role plays are most successful if set up in a panel discussion format, with the teacher or another student acting as the moderator who asks questions and makes the necessary links between the individuals. Some ideas for role plays include:

1. People who worked for the same cause, but lived in different time periods. This gives the first generation of activists for a particular cause the opportunity to meet the people who continued the work they had begun. It also gives students a chance to see that change often happens slowly, and is the result of years and years of hard work by people who often never get to see the "fruits" of their labor.

2. People from the same time period who believed in using different tactics to achieve the same goals.

3. People from the same time period who were working (or are working) on opposite sides of the same issue.

USING LITERATURE

A final way to examine peacemakers is to reexamine the works of literature that students are reading from the perspective of who is a peacemaker and how do they play this role in the book. Students could examine poems, novels, and non-fiction. Some questions you might use in analyzing literature are:

1. What conflict situations are presented?
2. What are the interests of the people or groups involved in the conflict? What are the underlying or root causes? How would each define a just and equitable solution?
3. Are there forces of injustice, misunderstanding or conflict of interest present in creating the problem or conflict? How might the conflict have been avoided?
4. Using the five categories of peacemakers, who plays what role in resolving the conflict?
5. Describe the character traits of those individuals who act as peacemakers. What enables them to take that role?
6. What are the difficulties that they encounter? What risks do they take? What commitments do they make?
7. What are some of the internal tensions experienced by the people who act as peacemakers? What are some of the criticisms they receive from others?
8. How successful are they at peacemaking? What works and what fails? Is it a short term or long term solution? What may need to be done in the future?

PROFILE OF A PEACEMAKER

The following profile was written as a model for you to use with students as a beginning activity on peacemakers, or for students to read in preparation for doing research and for writing their own profiles on peacemakers. Several sources expressing differing points of view were used in the research. The profile is intended to:

- provide students with a model of an individual who has made a difference by working for peace and justice;
- encourage students to define the characteristics and skills of an individual who worked for peace and justice, along with his visions and the tactics he used;
- encourage students to evaluate King's visions by examining his goals, actions, and implied values;
- encourage students to examine different opinions before adopting a particular point of view. King's vision and tactics were controversial. King was criticized for his philosophy of nonviolence and civil disobedience. He was criticized for both 'rocking the boat' needlessly as well as for not being militant enough. He was criticized for taking a stand on the Vietnam War and for his views on the relationship between the war in Vietnam, military spending and poverty in America.

Some of these controversies are raised in the profile and in the questions which follow. Students are encouraged to research these issues further, remembering that the issues are complex, and that sources they use will present particular biases depending on their point of view.

After dealing with the issues outlined above, students can be asked to decide in what ways and to what extent King was a peacemaker.

The following profile of Dr. Martin Luther King is divided into two parts.

Part I focuses on:
1. King's definition of peace as the existence of social justice.
2. King's vision, goals and leadership qualities.
3. The skills and contributions of other community leaders in the Montgomery bus boycott.
4. The mobilization of the black community in Montgomery in December, 1955, why they were willing to take a stand at this moment in history and King's role in this united effort.
5. Questions concerning the definition of King as a peacemaker.

Part II focuses on:
1. King's philosophy of nonviolence and its relationship to his concept of peace and social justice.
2. King's views on the role of cooperation, negotiation, creative tension, and conflict in his definition of peace and in his pursuit of peace/ social justice.

PART I

> "I have a dream that one day this nation will rise up, live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men were created equal...' I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."[1]

Dr. Martin Luther King's dream grew out of his vision of a nation in which every individual could experience his or her own personal worth, could recognize his or her own power and ability to make a difference, could participate in meaningful social change, and could live, work, and grow alongside people of any race, creed, color, economic or social background. With faith in this vision, he believed that the civil rights movement would be able "...to transform the jangling discords of our nation into a beautiful symphony of brotherhood."[2]

King was able to communicate his dreams, his faith, his convictions, his philosophy of nonviolence, his vision of the future through powerful words that moved people and empowered them to take action.

King's dream, however, was far from the reality experienced by black Americans in 1955, the year of the Montgomery boycott. That year King became a prominent spiritual and political leader in the struggle for civil rights.

When King arrived in Montgomery, Alabama in 1954, black people were not free economically, politically or socially. Whites and blacks moved along separate but unequal paths, as they did in most of the South. Black children attended separate and inferior schools despite the 1954 Supreme Court school desegregation order. Lunch counters and other public facilities were segregated. Black people were not permitted to sit in a bus if a white person had to stand. Blacks were denied jobs and the right to vote. These injustices had continued to exist over the years despite efforts by black leaders and organizations to gain freedom for black Americans -- freedom granted under the Emancipation Proclamation and the Thirteenth Amendment in the 1860's.

Before 1955, there were two roadblocks to effective action in Montgomery -- divided leadership and a lack of active citizen involvement. Several civic groups and organizations were concerned with working for needed social change. They were not, however, united around a common effort even though their goals were similar. They also lacked the necessary support from the community. Many educated black citizens did not become actively involved because they were afraid they would lose their jobs and status in the community. Many ministers also failed to become involved, feeling that their role should be confined to 'preaching the gospel'. King felt that there was "...an even more basic force at work... a corroding sense of inferiority, which often expressed itself in a lack of self-respect.... Many minds and souls were so conditioned to the system of segregation that they submissively adjusted themselves to things as they were. This is the ultimate tragedy of segregation. It not only harms one physically but injures one spiritually."[3]

The events of December 1, 1955 dramatically altered this situation in Montgomery and became a turning point in the civil rights struggle. On that day, Rosa Parks, a seamstress and active member of the NAACP, defied Montgomery's segregated transportation ordinance by refusing to give up her bus seat to a white person. Her arrest sparked a citywide boycott of buses by black citizens -- a boycott which lasted 382 days. As pastor of the Dexter Avenue Baptist Church, King joined with other ministers, leaders of black organizations, businessmen, lawyers, teachers, and workers in a united effort to organize and carry out the boycott. He was chosen leader of the Montgomery Improvement Association, the organization which mobilized the black community and led the boycott. King became prominent as a powerful speaker and spiritual leader. He advocated nonviolence as a way of life and as a tactical response to aggression. To King, nonviolence was an "expression of Christianity in action."[4]

In the months ahead, King became recognized for his organizing ability, his spiritual leadership and his inspiration, but the boycott did not depend on his guidance alone. There were many other individuals and groups whose courage, perseverance and cooperative efforts played a critical role.

Rosa Parks was one. Long before the day she refused to give up her seat, Rosa had been involved with the National Association for the Advancement of Colored People in its efforts to gain social justice through legal actions in the courts. She had also taken individual actions on her own. "I had almost a life history of being rebellious against being mistreated because of my color."[5] Several of her actions were taken on the Montgomery buses. "I had had problems with bus drivers over the years, because I didn't see fit to pay my money into the front and then go around to the back.... Sometimes...I had been evicted from the bus. One of the things that made this get so much publicity was the fact the police were called in and I was placed under arrest. See, if I had just been evicted from the bus and he hadn't placed me under arrest or had any charges brought against me, it probably could have been just another incident."[6]

Another important individual was E.D. Nixon, one of the most influential leaders of the boycott and for many years an active member of the NAACP and outspoken leader in the community. He had worked with Rosa Parks for many years in the NAACP. When she was arrested, Nixon convinced Rosa to let the NAACP take her case before the courts to test the legality of Alabama's laws requiring segregation on buses. Nixon chose Rosa Parks because she was respected in the community, because she was committed, and because she showed little fear in times of stress. "Her character was impeccable, her dedication deep-rooted...and she was calm in all situations" -- important qualities in a court of law. Nixon anticipated that her positive image could also contribute to widespread public attention and support within the Montgomery community and beyond.

Following the arrest of Rosa Parks, there was talk of violence among many of Montgomery's 50,000 black citizens. In an effort to channel and mobilize this growing outrage, several leaders proposed a boycott of the city's segregated buses. The idea was accepted at a meeting of black community leaders. A mass meeting was planned to involve many more black citizens and to plan further action.

Nixon contacted a reporter for the Montgomery Advertiser, a man he knew personally, and told him that if he would promise to write a good story, he (Nixon) would fill him in on a 'hot lead.' The Advertiser ran the story, quoting from a leaflet Nixon had given the reporter -- a leaflet which was circulating in the black neighborhoods. It stated "...don't ride the bus to work, to town, to school, or any place, Monday, December 5.... Another Negro woman has been arrested and put in jail because she refused to give up her bus seat.... Come to a mass meeting Monday at 7:00 p.m. at the Holt Street Baptist Church for further instructions." "By reprinting the leaflet...the Advertiser -- as Nixon had anticipated when he tipped off its reporter -- had in effect distributed the leaflet to most of the black households in Montgomery."[8]

"Meanwhile, a subcommittee contacted the city's Negro taxicab companies, which agreed to place their 210 taxis at the disposal of the boycott, charging riders the equivalent of their normal bus fare. On Sunday morning the call was sounded from every Negro pulpit. By the afternoon, in one way or another, virtually everyone knew of the boycott scheduled for the next day.

"Monday came. Mrs. Parks was tried, found guilty and fined ten dollars plus four dollars in costs. She appealed the decision. The boycott took hold with extraordinary effectiveness. Not more than a handful of Negroes rode the buses even during the peak of traffic. Many buses that would normally have been crammed were empty, and many others carried only white passengers. Thousands of Negroes rode in taxis and in car pools. Thousands more walked. A cautious estimate was that the boycot was eighty per cent effective, a fact that was disquieting to city officials and alarming to Montgomery City Lines, seventy per cent of whose passengers were Negroes.

"On Monday evening, some 5,000 Negroes joined in the mass meeting at Holt Street Baptist Church, fired with enthusiasm. Earlier in the day the leadership group had met and founded the Montgomery Improvement Association, with Martin Luther King -- to his great surprise -- as president. They decided to draft a list of grievances and continue the boycott until they were met.

"For months, all classes of people thronged the churches several evenings each week to receive spiritual sustenance and practical instruction for the ongoing struggle. During the day, one might see a Negro doctor's wife offering a ride in her shiny Cadillac to a group of domestic workers, or even an occasional white driver stopping to pick up a Negro. Letters to the editors of local newspapers, written by white people, weighed five to one in sympathy with the boycott."[9]

Transportation during the boycott was crucial. Yancy Martin, a college student, recognized its importance. He organized a group to drive along the bus stop route, pick up black boycotters, and drive them to and from work every day. "All the guys who were on my street...and a group of other folk whose parents had cars, we would all get up in the morning as early as we could." They were subjected to frequent harassment by the police, but their commitment remained strong. They clearly saw that their work made a difference. "...We saw the transportation end realy being the backbone of the movement because folks had to work... We knew that in order for families to exist they had to have that money... They had to get back and forth to work."[10]

How was this year-long boycott supported financially? According to King, "week after week, wealthy or poor, the Negroes of Montgomery gave what they could... The liberal coverage of the press had carried the word of our struggle across the world.... Contributions began to pour in from as far away as Tokyo... Sometimes the gift was as large as $5,000, sometimes only a single dollar bill.... The largest response came from church groups -- particularly, though by no means only, Negro churches... Labor, civic, and social groups were our staunch supporters and in many communities new organizations were founded just to support the protest."

During the first few weeks of the boycott, there were few incidents of outright violence, but on January 30, 1956, King's home was bombed. His wife and child were nearly killed. King's house was surrounded by an enraged black crowd, many armed with guns, rocks, knives, sticks and bottles. "Only a spark was needed to inflame the crowd which had been driven to the edge of desperation by repeated acts of insult." Aware of that fact, King rose above his fear and anger and convinced the crowd to put down their weapons and hold onto their vision. "I want it to be known the length and breadth of the land that if I am stopped, this movement will not stop...our work will not stop...for what we are doing is just and God is with us."[12] King and other leaders of the boycott had spoken before of nonviolence, but seeing and hearing King speak passionately of love and forgiveness following this violent attempt on the life of his family touched thousands of blacks in Montgomery and many more throughout the country.

On behalf of the Montgomery Improvement Association, the NAACP filed suit in the U.S. District Court to overturn the city ordinances which maintained segregation on the buses. The law suit went to the Supreme Court. Seven months later on December 1, 1956, the Supreme Court declared Alabama's laws requiring segregation on buses unconstitutional. The boycott ended. "The year-long struggle...had proven that the use of nonviolent resistance by a determined people was a sharp weapon in effecting social change."[13]

The success of the Montgomery boycott led many black ministers to seriously consider the idea that the theory and practice of nonviolent civil disobedience could be applied throughout the South. The result was the formation of the Southern Christian Leadership Conference (SCLC) in 1957. King was elected president.

One of the goals of SCLC was to support and assist other communities in their organization of protest campaigns against discrimination in public facilities, in transportation, in education, and in voter registration. Two important campaigns were the sit-in movement and the Freedom Rides organized by the Student Nonviolent Coordinating Committee (SNCC). These campaigns focused on nonviolent, direct actions which violated existing laws and which drew public attention to the injustice of these laws. The Montgomery boycott focused on passive resistance (refusing to ride the buses) as a means of publicizing an unjust law and exerting economic pressure.

Although they worked together on some issues, there were often sharp disagreements between the more conservative SCLC and the more militant SNCC.

Important victories continued to be won, however, including the 1964 Civil Rights Act desegregating all public facilities and the Federal Voting Rights Act of 1965. These acts followed the well-known Birmingham demonstrations which opened up public facilities and the March from Selma to Montgomery over voting rights.

In 1966, King and SCLC turned their efforts with little success to the economic problems of northern urban ghettos. A whole new set of problems arose between government officials, white supporters, and more militant black leaders. Also, the economic, social and political problems were more complex. The right of black Americans to travel, eat, and vote like white American citizens was viewed as a moral issue outside the Deep South -- a moral right violated by southern sheriffs, police and citizens who staunchly and often violently defended their southern way of life. But when King and SCLC moved to the North -- to Chicago, Cleveland and Detroit -- their "list of racial grievances (was) greatly enlarged by demands for jobs, open housing, citizen review of police and real estate boards, and economic boycotts of racially unresponsive business. King's civil rights movement suddenly developed from a regional drama centered on racial segregation into a crusade exposing socioeconomic imbalances in the national structure itself."[14]

King's efforts to achieve peace and justice through nonviolence resulted in his being awarded the Nobel Prize for Peace in 1964. Consistent with his views on peace, King also took a strong stand against the Vietnam War in 1967. He tried to unite the civil rights movement and America's poor of all races and backgrounds with the peace movement. He became involved with the planning of the Poor People's Campaign and the drawing up of its Economic Bill of Rights.

"Martin Luther King had a dream, a dream where a person's worth depended on the person, not on the color of his/her skin.... King did not live to see its realization. On April 4, 1968, he was murdered by a white sniper in Memphis, Tennessee."[15]

Questions -- Part I

1. What was Martin Luther King's vision?
2. What problems did King encounter in Montgomery when he arrived in 1954?
3. What was the importance of Rosa Parks' action?
4. Why do you think the boycott and legal action were chosen as tactics? What goals did King and others hope to achieve through these tactics? What other tactics did they use?
5. What role did leaders and citizens in Montgomery play during the boycott? What did they contribute? What actions did they initiate or participate in? What decisions did they make? What risks did they take? Include King, other ministers, Rosa Parks, E.D. Nixon, Yancy Martin, and other citizens who refused to ride the buses.
6. Who supported the Montgomery boycott -- what people, what groups within Montgomery and outside of Montgomery? How important was this support?
7. In what ways do you think King's sermons and speeches affected people in Montgomery?
8. In what ways was King's vision realized in Montgomery during the boycott?

9. How did King continue to pursue his vision and his goals after Montgomery?
    a. Research the events in Selma, Albany, and Birmingham including the freedom rides, the sit-ins, and the boycotts and the campaigns in northern cities (Chicago, Cleveland, Detroit). What were the tactics and strategies used in these campaigns? How did King support other leaders and organizations? How did he inspire others to recognize and develop their own leadership qualities? What risks did he and others take? What were some of the important decisions he had to make? What were his successes and failures? What conflicts arose between King and other leaders within the civil rights movement and outside the movement? How were they dealt with?
    b. Research King's decision to take a stand on the Vietnam War. Why did he make this decision? How did the public and other civil rights leaders respond?
    c. Why did King become actively involved in the Poor People's Campaign?
    d. What was King's position on the nuclear arms race? How were his views on Vietnam, on nuclear war, on poverty in America tied in with his overall philosophy and vision?
10. Why is King considered a peacemaker? Are his visions and goals consistent with your ideas about creating peace? Are the tactics he used, the characteristics and skills he demonstrated, and the actions he took those of a peacemaker?

PART II

In the following passages, King outlines a) the basic assumptions of his philosophy of non-violence, b) his equation of true peace with social justice, c) his views on the role of direct action, creative tension, negotiation, and violence in creating peace, and d) his views on the necessity of "determined legal and nonviolent pressure" in achieving social justice and peace.

King's Basic Assumptions of Nonviolence

First, it must be emphasized that nonviolent resistance is not a method for cowards; it does resist.... The phrase 'passive resistance' often gives the false impression that this is a sort of 'do-nothing method' in which the resister quietly and passively accepts evil. But nothing is further from the truth. For while the nonviolent resister is passive in the sense that he is not physically aggressive toward his opponent, his mind and emotions are always active, constantly seeking to persuade his opponent that he is wrong. The method is passive physically, but strongly active spiritually...

A second basic fact that characterizes nonviolence is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister must often express his protest through noncooperation or boycotts, but he realizes that these are not ends themselves; they are merely means to awaken a sense of moral shame in the opponent. The end is redemption and reconciliation. The aftermath of nonviolence is the creation of...community, while the aftermath of violence is tragic bitterness.

A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who happen to be doing the evil... The evil deed of the enemy-neighbor, the thing that hurts, never quite expresses all that he is... When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of his acts grow out of fear, pride, ignorance, prejudice, and misunderstanding... It is evil that the nonviolent resister seeks to defeat, not the persons victimized by evil. If he is opposing racial injustice, the nonviolent resister has the vision to see that the basic tension is not between races... The tension is, at bottom, between justice and injustice... We are out to defeat injustice and not white persons who may be unjust.

A fourth point that characterizes nonviolent resistance is a willingness to accept suffering without retaliation, to accept blows from the opponent without striking back... The nonviolent resister is willing to accept violence if necessary, but never to inflict it. He does not seek to dodge jail. If going to jail is necessary, he enters it...

A fifth point concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit. The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him. At the center of nonviolence stands the principle of love. The nonviolent resister would contend that in the struggle for human dignity, the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate in kind would do nothing but intensify the existence of hate in the universe. The chain reaction of evil -- hate begetting hate...violence begetting violence, toughness begetting a greater toughness...wars producing more wars -- must be broken, or we shall be plunged into the dark abyss of annihilation. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can only be done by projecting the ethic of love to the center of our lives... We must meet physical force with soul force. Our aim must never be to defeat or humiliate..., but to win friendship and understanding. ...We who engage in nonviolent direct action...bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with...True peace is not merely the absence of tension; it is the presence of justice. The tension we see in Montgomery today is the necessary tension that comes when the oppressed rise up and start to move forward toward a permanent, positive peace.[16]

King's Belief That Direct Action Produces Creative Tension Which Opens the Door to Negotiation. Negotiation Paves the Way for Peace and Social Justice.

You may well ask, "Why direct action? Why sit-ins, marches, etc.? Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored.... There is a type of constructive nonviolent tension that is necessary for growth... We must create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. So the purpose of the direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation... Too long has our beloved Southland been bogged down in the tragic attempt to live in monologue rather than dialogue.[17]

...The present tension in the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality.[18]

King's Views on the Importance of Challenging Existing Laws Which Impede Social Justice through the Use of Court Actions and Civil Disobedience.

...We have not made a single gain in civil rights without determined legal and nonviolent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture, but...groups are more immoral than individuals. We know through painful experiences that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.

...Law and order exist for the purpose of establishing justice, and when they fail to do this they become dangerously structured dams that block the flow of social progress.

How can (I) advocate breaking some laws and obeying others? The answer is found in the fact that there are two types of laws. There are just and there are unjust laws. Any law that uplifts human personality is just. Any law that degrades human personality is unjust.

An individual (or individuals) who break a law that conscience tells them is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, are in reality expressing the very highest respect for the law.

(It has been asserted) that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his posession of money precipitated the evil act of robbery?... We must come to see, as federal courts have consistently affirmed, that it is immoral to urge an individual to withdraw his efforts to gain his basic constitutional rights because the quest precipitates violence.[19]

The Influence on King of Gandhi's Philosophy of Nonviolence

King's ideas about nonviolence as a philosophy of social change and a way of life were inspired by his deep faith in the Christian religion, by the writings and personal actions of pacifists such as Thoreau, by the passive resistance and civil disobedience actions of William Lloyd Garrison and A. Philip Randolph. He was influenced by the shared thoughts, advice and active help of other pacifists such as A.J. Muste and Bayard Rustin of the Fellowship of Reconciliation.

The most important influence over the years, however, was the life and work of Mahatma Gandhi in India and in South Africa. One of the most important elements of Gandhi's philosophy was satyagraha, in part "...a technique for social action which Gandhi had used to free India of British rule." Satyagraha was also a way of life, a "way to approach conflict and resolve it nonviolently, on many levels of human interaction. Its use begins with the individual and in the home and extends to the community, to institutions, and to countries."[20]

"Traditionally, conflict between opposed parties is 'resolved' only by the acknowledged dominance of one antagonist over the other. The assumption is that one side can succeed only at the expense of the other. Success may come by reason or persuasion, by threat or blackmail, or by force, but in any case the assumption is the same: if there is to be a winner, there must be a loser. Even compromise rests on this assumption, since in a compromise one side attempts to get as much as it can at the expense of the other, compromising only to the extent it is forced by circumstances to do so.

"Satyagraha challenges this assumption. Rather than trying to conquer the opponent or to annihilate his claims, satyagraha tries to resolve the sources of conflict. As Gandhi states succinctly, it 'seeks to liquidate antagonisms but not the antagonists themselves.' This point is critical, since it quickly distinguishes satyagraha from other social action methods which merely attempt to gain self-invested ends. The purpose of satyagraha is not the redress of grievances; these are incidental to its ultimate aim, which is to resolve the underlying sources of conflict, the enmity, the distrust. Satyagraha seeks to resolve conflict by persuading the adversary of the common value of its nonviolent vision, that he -- we -- have much more to gain in harmony than in discord. Bringing about this conversion in an opponent is always a primary aim of satyagraha, even though its actual methods may vary with circumstances."[21]

King and Peace

In the "Concepts of Peace" chapter there is a two-page clip from one of King's speeches on peace and militarism. We suggest that you present that and the questions that go along with it with this profile.

Questions -- Part II

1. According to King's philosophy of nonviolence, how should one feel about and act towards the aggressor or the opponent? Why? Do you think there are circumstances when violence is necessary? How might King respond to those circumstances?

2. How does King define social justice? Why do you think he equates peace with social justice? Do you agree?

3. What are King's assumptions about human nature as expressed in his philosophy of nonviolence and in his response to the bombing of his house? Do you agree with these assumptions or are they too idealistic?

4. What are King's beliefs about the role of cooperation, conflict, applying pressure, creating tension and negotiation in efforts to achieve peace?

5. Why does King believe that direct action and legal action are two essential tactics in his efforts to achieve peace and social justice? Are these tactics consistent with his philosophy of peacemaking? Are they consistent with yours? Was KIng a disturber of peace or a peacemaker? Were his words consistent with his actions? What inner conflicts do you think King experienced before arriving at these tactics and in using them?

6. Research the events in Selma, Albany, Birmingham; the freedom rides, the sit-ins, the boycotts. In what ways were the philosophy and tactics of nonviolence used? Include in your discussion of tactics, the use of nonviolent direct action and passive resistance. (See the definitions below.) What were the short- and long-term successes and failures? What accounted for these successes and failures?

   Nonviolent direct action involves changing a situation that exists at the moment. It often creates this change by breaking an existing law. For example, during the sit-ins, when black people sat at lunch counters from which they had been legally excluded, they violated the existing law and changed the existing situation through the act of sitting down at the counters.

   Passive resistance pressures others to bring about change. During the Montgomery bus boycott, when black citizens refused to ride the buses, the city lost a lot of money and the action received a lot of media attention. This passive resistance tactic, along with legal action, pressured the courts to change the existing law. The boycott did not change the situation at that moment, but it pressured others to bring about change at a later time.

   Both nonviolent direct action and passive resistance set out to permanently change what is perceived to be an unjust practice. 'Direct action' hopes that the present change it has created will eventually become permanent. 'Passive resistance' hopes that the pressure it exerts now will result in permanent change in the future.

7. According to King when is breaking the law justified? Do you agree or disagree? Suppose a person breaks a law which he/she feels is unjust. Suppose others feel the law is not unjust. What do you think should happen?

8. What are ways that people can work within the legal system for change? Should King have used these tactics? Would that have made his efforts

more or less effective? When is it appropriate to work within the system? When is it necessary to challenge existing laws?

9. In the late sixties, several black organizations and black leaders advocated the use of violence to create social justice. Research the philosophy and tactics of these organizations (the Black Panthers and Malcolm X). Do you agree with their vision and with their goals? Do you agree with their tactics? Would you consider them to be peacemakers?

10. People who practice 'passive resistance' are sometimes thought of as weak, ineffectual, or not willing to take a real risk or make a strong statement. Do these phrases apply to the participants in the Montgomery bus boycott who practiced passive resistance when they refused to ride the buses?

11. What role did King play in the historic movement for civil rights for black people in America? Who are the others who made a difference in the past? Who are the people who are continuing his work today?

12. In his book, Nonviolence, Robert Miller talks about the aftermath of the legal victory in Montgomery, indicating that nonviolence worked as a means towards an end, but that it did not immediately achieve its goal -- the creation of community free from prejudice and hate. How much closer is the city of Montgomery to that goal today? What accounts for any changes that have taken place? Research other civil rights efforts in which non-violence was used. What tactics were used? Was the immediate goal achieved? Were the long-range goals achieved, goals focusing on the quality of life in the community for both black and white citizens? Are these communities closer to realizing these goals today?

13. Research other nonviolent efforts within the United States and outside the United States. Be sure to include Gandhi's nonviolent movement in India and South Africa.

    a. Did these movements achieve their immediate, short-term goal? their long-term goals?

    b. Describe the quality of life in these countries today -- the social, political and economic conditions.

    c. Compare the political and economic structures of the United States and India during the time of Gandhi and Martin Luther King. What were the similarities and differences?

    d. Do you think nonviolence could be effective in countries with very different political, economic and social structures? Research countries in Central and South America, Western and Eastern Europe, Africa, Asia and the Soviet Union.

    e. What other means have countries used to achieve peace, including violence? What tactics have they used in the process of working towards this goal? Describe their successes and failures. Do you think using violence as a means toward achieving peace is justified?

If an individual or a group advocates the use of violence to achieve peace, would you consider this person or organization a peacemaker?

14. How do definitions of peace and peacemakers differ within the United States? How do the means toward achieving peace differ?

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FOOTNOTES

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2. Ibid.
3. King, Stride Towards Freedom, p.40.
4. Ibid., p.89.
5. Ibid., p.44.
6. Raines, My Soul Is Rested. p.40.
7. King, Stride Towards Freedom, p.44.
8. Miller, Nonviolence. p.301.
9. Ibid.
10. Raines, My Soul Is Rested, p.60.
11. King, Stride Towards Freedom, p.80.
12. Miller, Nonviolence, p.303.
13. Ibid., p.305.
14. Franklin, Black Leaders of the Twentieth Century, p.293.
15. Ibid., p.294.
16. King, Stride Towards Freedom, pp.102-104.
17. Lincoln, Martin Luther King, Jr. "Letter From Birmingham Jail."
18. King, Stride Towards Freedom, p.42.
19. Lincoln, Martin Luther King, Jr., "Letter From Birmingham Jail."
20. Easwaran, Gandhi The Man, p.149.
21. Ibid., p.157.
22. Franklin, Black Leaders of the Twentieth Century, p.279.

DEFINING THE CATEGORIES OF PEACEMAKERS

The goal of this activity is to open up a discussion of the five categories of peacemakers and give students a better understanding of the variety of ways that people work to create peace.

1. Begin by defining and discussing the five categories:

Peacekeeper: Those individuals or organizations who maintain and enforce the laws and rules we live by. They are the umpires and referees at sports events; parents, teachers, and school administrators; police officers, regulatory agencies and the justice system; and the military when used as a peacekeeping force.

Negotiator: Those individuals or organizations who bring individuals or groups together to hear each other and to resolve their differences. They are the family counselors, the ombudsmen, the labor negotiators and the diplomats. Friends, parents, teachers and school administrators all act as negotiators daily.

Social Activist: Those individuals or organizations that see injustice as an obstacle to peace and work toward achieving a more just and peaceful future. Social activists are involved in creating social and political change. They are political, human rights, social action and environmental organizations and the individuals who work with or support those organizations. They are those individuals and organizations that speak out for a cause, whether that be child care or nuclear disarmament, and whether they speak out as a conservative, moderate, liberal or radical.

Visionaries: Those individuals or organizations who see the possibilities for a better world and who communicate this to others in a way that inspires and motivates. These people play an important part by indicating a goal for people to work towards, and by giving them hope for achieving it. They are the writers, philosophers, orators, clergy, journalists, musicians, actors, poets and artists who speak, write and perform in the hopes of creating a better future. Visionaries in talking about a better future, also call attention to the things we need to change in our present world.

Peacebuilders: Those individuals who live according to the values of kindness, humaneness, and social concern, and those organizations which foster and uphold these values. These people "do good things" in everyday interactions as well as in the larger society. They are people who may pick up litter, befriend a person in distress, or donate money for the needy. They may also be parents and teachers who teach peacemaking skills, firefighters who rescue people from burning buildings or business executives who make sure that the work environment for their employees is safe, supportive, and cooperative and that their company is responsive to community needs.

These categories are not meant to be exclusive; in fact, each of us moves from category to category in our daily lives.

2. Have your students generate a list of peacemakers in your community and in the country. Have them categorize them into the five categories. A peacemaker may fit into more than one category. Make sure that you include organizations and government agencies as well as individuals.

3. Examine any particular conflict situation to illustrate who may be playing each role. Newspaper special reports are excellent sources for this. You may wish to use the following example to illustrate how this might be done.

In child abuse situations many different individuals and organizations play a peacemaking role. The peacekeepers are those people who identify the abuse and take legal or administrative action to intervene in the situation. This could be a relative, neighbor or teacher who reports the abuse. They are the police or state agency personnel who intervene to stop the abuse. They are the judges or state agency personnel who decide how the situation should be dealt with under the law; whether the child should remain in the parents' custody, whether the parents should be prosecuted, and what treatment should be recommended to prevent further abuse.

The negotiators are those people who try to keep the family intact and still protect the child. They may be social workers assigned by a state agency, family court workers assigned by the court, or a therapist who is counseling the family.

The social activists include those groups and people who are calling attention to the problem and calling for action on the part of individuals, and the local, state and federal governments. They are the educational organizations which are trying to inform and educate parents and high school students about the causes and means of preventing child abuse. They are the organizations that form child abuse support groups (much like the Alcoholics Anonymous support groups). They are also the legislators and state or city agency personnel who advocate appropriate legislation and funding for government programs.

The visionaries are those people who set child abuse in a wider context, call attention to the causes of child abuse, to the larger problems of stress of unemployment, poverty, and poor education, who ask us to imagine communities free of child abuse. Visionaries could be members of the clergy who, through child abuse support groups in their church or synagogue, share their empathy and yet inspire individuals with their vision of what a family can become and the possibility for caring, supportive relationships.

Finally there are the peacebuilders who provide help and understanding to the parents and the child and act in small ways to prevent abuse. They are the neighbors who assist the family when they are under a lot of stress and the potential for abuse is great. They are the people who take the child and care for him or her for a period of time. They are the educators who teach students about child care and the prevention of child abuse as well as the hospital or social agency staff that help new mothers and fathers understand how to deal with the stress of raising children.

It is important to share with students that these roles are not exclusive, that one person may act in several roles, but that they help us understand the ways people can act in a situation to create or preserve peace.

This type of analysis can be done with many situations. It is especially effective in examining major international situations such as the nuclear arms race, the growing conflict in Central America, and the violence and protest in Northern Ireland and in South Africa. When doing this one finds that some roles are conspicuously absent. In the nuclear arms race there is no international body that has legal authority over the superpowers and therefore there are no peacekeepers. In Central America no group has been given credibility by the factions involved as a negotiator. You could also examine the roles that the U.S. takes in the international arena. Which ones are peacemaking roles and which create or escalate conflict?

A final approach is to examine who in your community plays these roles so that the community functions smoothly and justly. You could explore the community government, neighborhood associations, community action organizations like tenants' unions, etc.

The activities which follow explore each of the categories in greater depth and give students an opportunity to examine the contradictions, conflicts and tensions in each role.

PEACEKEEPERS

Peacekeepers are those people charged with maintaining law and order, and protecting the rights of individuals. There is tension inherent in the role of a peacekeeper. First, peacekeepers must enforce the rules, even those they may feel are unjust. Should peacekeepers make judgements on what is just? Should they enforce what they feel are unjust laws or rules? How should they approach those who have violated the rules or laws? Second, peacekeepers, whose role it is to prevent the use of force, domination, violence or the threat of violence between people, groups or countries employ those same methods in conflict situations. How do peacekeepers reconcile the use of violence to prevent violence? How would they respond to Martin Luther King's philosophy that violence only begets greater violence and that non-violence is the means most consistent with keeping the peace? How does a peacekeeper judge when force, domination and violence are appropriate?

INTERVIEWING POLICE

The police often stand out as the most obvious of the peacekeepers in our society. Often, they are available to speak to classes. Invite a police officer into your class and have your students interview him or her about the role of peacekeeper. Have your students generate a list of questions. You may wish to use some of the questions below as well.

1. Do you see yourself as a peacekeeper? In what ways?
2. What motivated you to become a peacekeeper?
3. What rewards do you receive from your work?
4. What are the challenges, risks and difficulties that you encounter?
5. How are you perceived by people in the community? Why do people see you that way?
6. Are you ever asked to enforce laws that you feel are unjust? How do you handle those situations? What would you do if you were asked to do something you felt was unjust?
7. When others feel that the laws you are enforcing are unjust how do you respond? Do you deal with those people differently than you would someone who recognized that they had violated a just law?
8. Circumstances vary. Someone may rob another out of greed while another may rob someone out of the desperation of hunger. Do you treat these individuals differently?
9. Some of the root causes of peacebreaking are poverty and poor education; what if anything do you feel you should do about these causes in your role as a peacekeeper? Do you feel that there is a relationship between peace and social justice?
10. How do you feel about your use of violence or the threat of violence to keep the peace? Does that present any conflict or tension for you? When is violence justified? Do you feel that violence is ever justified on the part of citizens such as in El Salvador or Afghanistan?

11. How does using force, authority or the threat of violence make you feel? What alternative methods do you use before resorting to those?
12. What is your vision of how we can attain a more peaceful society and a more peaceful world? What do you do outside your job to achieve this vision?

INTERVIEWING A REPRESENTATIVE OF A REGULATORY AGENCY

There are many government and private regulatory agencies that serve peacekeeping roles. They include better business bureaus, public utility commissions, building inspectors, environmental protection agencies, night watch (see article in "Concepts of Peace"), the Guardian Angels, product safety commissions, motor vehicle divisions, etc. Select a local agency and ask a representative to talk about his or her peacekeeping role. Have students generate a list of questions for the person to answer. You may want to add some of the following to your list.

1. How does your work help create a more peaceful society? What were the circumstances that led to the creation of your organization? How has it changed those circumstances?
2. Do you see yourself as a peacemaker? How does it feel to be in the position you are in? What are some of the accomplishments you are proud of? Where do you see inadequacies that are as yet unmet?
3. Do you feel that the rules and laws you enforce are just? What would you do if you were asked to enforce a rule that was unjust? How do you handle situations in which others argue that you are enforcing an unjust rule or law? Are there some you could share with us? What do you think is the relationship between peace and justice?
4. In your work do you use force, authority, or the threat of force or violence to enforce the rules or laws? Does that present any conflict for you? When is the use of force justified? What alternative strategies do you use to encourage compliance with the rules and laws?
5. In what areas of your work do you see injustice that is not yet regulated? How would you change the rules to create a more just situation?
6. (If it is a government agency) Why should the government take a role in enforcing these rules?
7. What is your vision of how we can attain a more peaceful society and a more peaceful world? What do you do outside your job to achieve this vision?

UNITED NATIONS PEACEKEEPING MISSIONS

The U.N. has sent peacekeeping forces to a number of places in the world, including several to the Middle East. Have your students research and discuss the role of an international peacekeeping force. Why is it effective? How is it effective? Is it a complete solution or part of a larger solution? In what situations is such a force effective? What would happen if the U.N. did not exist to provide such a force? What are the risks and the dangers? Should there be a world peacekeeping force that prevents all violent conflict? How might that work? What problems might it create?

JUSTICE IN THE JUSTICE DEPARTMENT

The following article allows students to focus on some of the tensions experienced by the staff attorneys of the Justice Department when they felt that the Justice Department was not adequately enforcing civil rights legislation. What should you do when asked not to enforce laws that you feel are just and necessary? In this situation there is a conflict between the liberal attorneys of the civil rights division of the Justice Department and the head of the department who is a conservative and attempting to change the division's direction. Have your students read the article and discuss the following questions.

1. Why did the civil rights attorneys protest? What were the changes they felt were unjust?
2. What conflicts and tensions did they experience?
3. What actions did they take? Do you feel these actions were justified? Should they have gone along with Reynolds who was their boss? Should they have left the department instead? If this situation continues what actions could they take? What does one lawyer mean when he says, "Hibernation is the best policy"?
4. What would you do if you were in their position and you felt justice was being infringed upon?

From The Boston Globe, Feb. 21, 1982

Rebellion flares anew at Justice Dept.

By Aaron Epstein
Knight-Ridder Service

WASHINGTON – Ordinarily, when government employees object profoundly to the policies of their bosses, they bite their tongues or quit.

But in the Justice Department, about 100 troubled civil rights lawyers are doing neither. Instead, they are openly rebelling over what they perceive as the Reagan Administration's general retreat from strong federal enforcement of civil rights laws.

Indeed, many of these lawyers go so far as to accuse their bosses of violating those laws as courts have interpreted them.

Veterans of the Justice Department say they haven't seen anything quite like this outcry, except perhaps during the Nixon Administration when a dozen or so civil rights attorneys packed their briefcases and quit in protest.

A few days ago, the current rebellion flared anew at a meeting between William Bradford Reynolds, head of the Justice Department's civil rights division, and more than 60 of his lawyers. Reynolds had been asked to explain why he spearheaded the Administration's decision that racially discriminatory private schools are entitled to tax exemptions under current law.

"There is a growing concern in the division that you are becoming a general without an army," one lawyer told Reynolds, an amiable, pipe-smoking, square-jawed conservative who had little civil rights experience before his appointment last year.

"If that happens, so be it," Reynolds shot back. "I'll get another army."

Some of the lawyers groaned. One of them murmured something about a need for another general. The meeting, intended to be a calm exchange of views, seemed at times more of a cross-examination of Reynolds, one witness said.

"If these people feel that they can't carry out the department policies, they should consider leaving," Tom DeCair, chief spokesman for Attorney General William French Smith, suggested later.

John Wilson, press aide to Reynolds, acknowledged that firing some or all of the lawyers had been considered – but firmly rejected – at top levels in the department.

Reynolds' main complaint, his aides say, is not that the lawyers disagree with him on such civil rights issues as housing discrimination, school desegregation, affirmative action, voting rights and tax exemptions. Reynolds says dissent is healthy, especially among advocates.

What irks Reynolds, according to his aides, is that the lawyers have been talking to the news media, ignoring instructions to keep their protests inside the civil rights division.

That did not deter several of the lawyers from agreeing to be interviewed for this article. They asked, however, that their names be withheld because they feared retaliation.

"We live with a tremendous sense of ethical conflict," one lawyer said. "We're told to keep the debate internal, yet he (Reynolds) goes to Congress and the newspapers to articulate his policy with half-truths at best and, at times, lies – all the while insisting that we keep our mouths shut.

"We have an oath to uphold the law and we see it being violated, yet we have a professional sense of not discussing cases in public and of being loyal to the department."

How a majority of the Justice Department's 175 lawyers resolved that dilemma was shown most dramatically when they twice gave copies of their written protests to reporters, each time making front-page headlines and the evening TV news.

> 'We live with a tremendous sense of ethical conflict. . . . We have an oath to uphold the law and we see it being violated, yet we have a professional sense of not discussing cases in public and of being loyal to the department.'
>
> – Justice Dept. lawyer

Last September, more than 100 lawyers signed a petition accusing a Reynolds aide of "shocking insensitivity" to civil rights principles. The aide had written that black youngsters are "more disruptive in the classroom" than whites and that the Justice Department should stop trying to "remake America" through coerced "racial mixing."

Reynolds called a meeting, said his aide had no discriminatory intent and told the lawyers to quit talking to the press. They did not.

Last month, over 200 civil rights division employees, including more than 100 lawyers, made public their letter to Reynolds. It charged that President Ronald Reagan's decision to grant tax exemptions to segregationist private schools "violates existing federal civil rights law, as expressed in the Constitution, acts of Congress and federal court interpretations."

The lawyers were especially upset that the Administration official largely responsible for providing the legal rationale for the decision was Reynolds himself.

"I began to see Brad as the point man for an Administration that is more concerned with whites than with the plight of the minorities," one of the lawyers said.

"But he is the one administrator in government who is supposed to stand up for laws that are meant to protect the minorities.

"Yet here he is leading the charge for tax exemptions for discriminatory schools, claiming that the Internal Revenue Service has acted without legal authority to withhold exemptions when in fact the opposite is true."

To Reynolds, the seeds of the lawyers' discontent lie in a natural inclination to resist change. These lawyers, closely identified with civil rights enforcement measures of the past, may be expected to be skeptical of any boss who takes a different path, he says.

Reynolds has steered the Justice Department away from its traditional support for busing and affirmative action plans, reversing the government's position in several key cases.

Busing to integrate schools hasn't worked, the black communities themselves oppose it and "we ought to stop pushing busing down everybody's throat," Reynolds said.

Quotas to open more jobs and educational opportunities to minorities and women, he believes, are divisive and haven't worked, either.

But the lawyers under Reynolds' command say their boss has gone far beyond these issues.

"I had hoped that Brad would be someone who would just try to limit busing and affirmative action, as Reagan promised to do," one lawyer said.

"But what we got was a man who has tried to gut the whole gamut of civil rights enforcement."

Instead of enforcing the law as it exists, they charge that Reynolds and his top aides are advocating conservative minority opinions of the Supreme Court, especially those written by Justice William Rehnquist.

They say Justice Department positions are influenced by two former Rehnquist clerks: Charles Cooper, special assistant to Reynolds, and John Roberts, special assistant to the Attorney General.

Indeed, Reynolds has quoted minority opinons of the high court to buttress his arguments and has expressed a desire to overturn many of the court's watershed rulings governing school desegregation and affirmative action.

Moreover, the civil rights lawyers say, Reynolds has insisted in housing cases that the government show an intent to discriminate. Intent is difficult to prove and, one lawyer remarked, "That is not the law."

And in day-to-day discussions about briefs to be filed in civil rights cases, the lawyers say the positions they take often are challenged by Reynolds or Cooper.

"What hit me," said one lawyer, "was that Brad seems to be saying that nobody should be forced to get an integrated education – and I had thought that was public policy for years. So the government no longer articulates integration in housing or education. That's encouraging racism and bigotry, isn't it?"

In other federal departments, conflict over Reagan policies has produced firings and resignations.

When a top official in the National Park Service was discharged, the President's political adviser, at the time, Lyn Nofziger, explained: "Why should a guy who supported Jimmy Carter for three years be able to stick around now and screw up what Ronald Reagan is doing?"

And when a longtime public relations man in the Labor Department quit, he issued a public blast.

But at Justice, there is a stalemate. Reynolds says he has no plans to fire his "dedicated" civil rights lawyers – and the lawyers say they have no intent to leave.

"We stay because we care," one lawyer explained. "We still have an impact in this division and it's very important for the people on the inside to tell the story of what's happening.

"If Ronald Reagan succeeds in decimating civil rights enforcement, that would be a disaster," said another. "So there's reason to stay to try to prevent that. Hibernation is the best policy."

ENFORCING UNJUST LAWS

What do peacekeeprs do when they are asked to carry out orders which they think are unjust? Have your students research and locate first person accounts of soldiers in VietNam, national guardsmen during the civil rights movement, or police officers during the labor strikes of the early 20th century who felt conflicted about their role as a peacekeeper. The film "Union Maids" includes an interesting story of a police captain charged with evicting a family from their home because they could not pay the rent.

Explore with your students the role of peacekeeping forces such as the police or military in countries that are governed by oppressive dictatorships, ruling elites, or martial law. Examples may be the military in El Salvador, Chile, Poland or the Philippines. What is the relationship of peacekeeping and justice in these countries? Are the peacekeeping forces truly keeping the peace?

The following article details the oppressive control that the Pinochet government holds over the population of Chile. The article indicates that the security forces meant to keep "law and order" support a system that stiffles dissent and arrests individuals who disagree with Pinochet's regime. In enforcing these laws the security forces have broad powers of arrest, torture, exile and execution. A good film that would support this discussion is "Missing". Have your students read the article and discuss the following questions.

1. What rights do the people in the U.S. have that the people of Chile no longer have?
2. What is Pinochet's rationale for limiting freedom in Chile?
3. What laws do the security forces enforce that you would feel are unjust? Do you think they feel they are unjust? Do you think they see themselves as peacekeepers?
4. What practices do the security forces use to maintain peace or "law and order"? Are these practices justified?
5. Do you think that the people serving in the security forces feel any conflict about what they do? What might motivate them to enforce these laws with the methods they use? What would you feel and do if you were in their place?
6. Can you consider the security forces peacekeepers? peacemakers? Why or why not? Is there peace in Chile?
7. If you were a political opponent of Pinochet's what tactics would you use to strive for a more just government?

From The Boston Globe, 1983

Pinochet military regime keeps tight grip on Chile

By Stephen Kinzer
Globe Correspondent

SANTIAGO, Chile – Eight years after he seized power in a military coup, Chilean President Augusto Pinochet Ugarte has consolidated an authoritarian regime that is among the harshest in Latin America.

Though scattered acts of terrorism continue, Gen. Pinochet is in firm control of a country in which all active opposition is forbidden. In an interview last month he said he would not permit any increase in personal freedom because "democracy cannot shelter doctrines whose purpose is to destroy democracy.

The heavy repression which aroused worldwide indignation during the months immediately following Pinochet's 1973 coup has substantially diminished. Though there are no reliable figures, thousands of persons are believed to have been killed by military police between 1973 and 1975.

Today, Pinochet's strongest weapon is a less common one: mass exile for his opponents. An estimated 80,000 Chileans are on a list complied by the government of people forbidden to return home. They include persons in three categories: those who fled the country immediately after the coup, those who were subsequently expelled, and those who traveled abroad normally only to find that their names had been "listed" while they were away.

Despite repeated pleas from abroad and from acitivists within Chile, Pinochet has made it quite clear that these exiles will not be allowed into the country. Those expelled from the country this year include four former government ministers, none of them known for leftist sympathies. Jaime Castillo Velasco, for example, was a vociferous anticommunist and former Sen. Andres Zaldivar was a principal organizer of opposition to the leftist regime of the late president Salvador Allende Gossens. Both had criticized Pinochet's human rights policy, however.

Last month, the government forbade a popular Chilean folk-singing group called Illapu to return home after a tour of Europe. Members of the group, which is known for its protest songs, were accused by Minister of the Interior Sergio Fernandez of being "Marxist activists who have participated in a campaign to defame Chile."

The pattern of thousands of citizens trying to return home but being banned from doing so is a sharp contrast to other Latin countries under military rule. In nations like Argentina, Uruguay and Guatemala, a key problem is that so many persons want to leave, not that they want to come back home.

"The Chilean has extraordinarily deep roots in his country," said Jaime Esponda, a lawyer who concentrates on human rights cases. "The people on this list have never been convicted or even acused of any crime. I don't know of any other country in the world where the president can permanently exile tens of thousands of people without any legal proceeding."

The Pinochet regime marks the first sustained curtailment of personal liberties Chile has known since it became independent early in the 19th century. In a country where regular elections were a well-established tradition, Pinochet has announced that he will remain in power at least until 1989, with an option to remain until 1997 if his military colleagues agree.

Green-uniformed police are still visible everywhere in Santiago, but they no longer carry the automatic rifles that were omnipresent a few years ago. The sense of permanent fear that hung in the air in the mid-1970s has largely evaporated. Yet civil rights are sharply circumscribed and arbitrary arrest and imprisonment continue.

Under the new Chilean constitution, approved in a national plebiscite last year, the government has unusually broad powers to suppress any "person or group that propogates doctrines which attack the family, propose violence or support a concept of society that is totalitarian or based on class struggle."

According to the church-backed Vicarate of Solidarity, there have been 735 political arrests in Chile so far this year, a slight decrease from 1980. Most of

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'The practice of torture is . . . a definite official policy pursued by the highest authorities in Chile and implemented by the security forces.' –Amnesty International

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the detainees were released after short terms in captivity.

About two thirds of those arrested in recent months are either students, labor leaders or human rights activists, according to diplomatic sources. Among them are a former government minister arrested for "criticizing the government" in a public speech and five university students charged with "trying to disturb public order" after a small campus demonstration.

Torture is a continuing concern here, especially among Catholic leaders. Last December, a group of bishops issued a statement excommunicating torturers, and for a month afterward there appeared to be a perceptible decline in physical abuse of prisoners. But that decline was only temporary; so far this year, 46 prisoners have declared in open court that they were tortured while awaiting trial by military tribunals.

"Torture has consistently been an official policy of the Chilean government," declared the human rights group Amnesty International in a report issued last July. "The practice of torture is . . . a definite official policy pursued by the highest authorities in Chile and implemented by the security forces."

Political freedom is more limited in Chile than in any other South American country. Political parties are banned and substantive criticism of government policy is forbidden. Moderate civilians such as former president Eduardo Frei, a Christian Democrat who supported the 1973 military coup, refuse to give interviews for fear their comments will cause them trouble.

The press operates under tight censorship. The afternoon daily Las Ultimas Noticias, part of a strongly pro-Pinochet chain, was recently reprimanded for publishing an account of a terrorist attack on a train in southern Chile.

Trade unions have perhaps suffered the most from the policies of the Pinochet government. Though unions exist, they can include only workers at a single factory and may not form industry-wide federations. Strikes are limited to 60 days, after which all strikers may be fired.

Arrests and physical abuse have touched only a small segment of the population still in Chile, however, and opposition to the regime is far from unanimous. Many ordinary Chileans, recalling the turmoil and near-chaos of the two years before Pinochet seized power, say they are grateful for the "law and order" he has imposed.

NEGOTIATORS

It is often easier for people to understand how negotiators contribute to peace since they are credited with bringing people together and helping them resolve their differences. There are many examples of negotiators such as lawyers, labor mediators, family therapists, and diplomats. Their listening and facilitating skills are important contributions to finding resolutions to conflicts. In studying negotiators we can help students see the value and use of these skills.

It is more difficult to understand the tension in this role. Negotiators, while helping the parties in conflict resolve their immediate differences, may fail to get to the root of the conflict. This may result in a "flare-up" of the problem after a short period of "peace". That the roots of the problem are not addressed may not be the sole result of negotiator negligence but rather an unwillingness of the parties to enter into deeper negotiations. By discussing this aspect with students we can help them understand the need to look at root causes as well as negotiate an immediate reduction in tensions.

Another tension in the role of the negotiator is the question of who he or she represents. In situations in which the negotiator acts as an objective mediator between two sides this may be less of a question unless one side represents values that the negotiator finds difficult to accept. In the case in which a negotiator represents one side of an issue or one country there may be tension between finding a just resolution and protecting or securing the interests of that side. Some historians contend that the harsh peace treaty signed after World War I sowed the seeds for the start of World War II. By examining this tension students can better understand the meaning and impact of win-win negotiation and win-lose negotiation.

Studying negotiatiors helps students see that striving for peace is a long, step-by-step process frought with challenges and tensions.

NEGOTIATION AND SOCIAL STUDIES

There are many good examples of negotiation and negotiators in U.S. and World History and other social studies courses. One of the best examples in American history is the work of Henry Clay in negotiating compromises around slavery. Clay was instrumental in bringing about the Missouri Compromise of 1820 and the Compromise of 1850 to keep the North and South at peace. Yet neither of these nor the other compromises made during the first half of the 19th Century got to the root of the problem or even established structures by which the two sides could continue to work towards a resolution. It is important for students to see this tension and see that negotiation is an ongoing process.

There are many current examples to explore. Students could research the history of diplomacy in the Middle East. The Egyptian-Israeli agreement that President Carter helped negotiate came as a result of a long history of shuttle diplomacy and negotiation. The situation in the Middle East will still demand a great deal from future negotiators.

Within the history of the arms race is a history of negotiated limits set by numerous treaties. Students could explore what works and why in these negotiations. Again this serves as an example of how negotiation has brought about some limits yet failed to resolve the root problems. How do we negotiate for more effective resolution of differences? Obviously this failure is not necessarily the fault of just the negotiator. The parties to the negotiation must have an interest in this as well.

The negotiations surrounding the League of Nations and the United Nations are valuable examples of how the desire to protect one's own interest may decrease the effectiveness of a compromise. In these situations it was the structures meant to help maintain world peace that were compromised. Another illustration of the tension between justice and promoting one's own interest is the treaties the U.S. government negotiated with the Native Americans. While the very early settlers negotiated win-win agreements, later agreements reflected the balance of power rather than questions of justice.

Henry Kissinger is another excellent person to study as a negotiator. Due to his negotiations with China, the SALT I treaty and his shuttle diplomacy in the Middle East, he is considered by many to be an outstanding peacemaker. He was awarded the Nobel Peace Prize. Yet others would point to his escalation of the Vietnam War, his support of the overthrow of the Chilean President and his balance of power politics that divides the world into two superpower camps as far from working for peace. A study of Kissinger's work demonstrates the tensions between long- and short-term solutions and seeking justice or seeking national interest.

Students could also explore the negotiators and negotiations involved in several successful treaty negotiations, such as the demilitarization of and negotiations surrounding the borders with Canada and the Carter agreement around the Panama Canal.

MEDIATORS AND NEGOTIATORS

There are many mediators and negotiators available to come into classes to talk about their work and the tensions they experience. Family therapists, labor mediators and lawyers are good examples. Have your students generate a list of questions for the speaker. You may want to include in the list some of the following:

1. Why did you get involved in your work?
2. How are conflicts most effectively resolved? How do you help to resolve conflicts and create a more peaceful situation?

3. What do you find satisfying about your work? Why is it rewarding?
4. What do you find challenging or difficult? Has anyone ever been upset with you for "selling out" or "giving in"?
5. How do you get people to listen to each other?
6. What helps a family, a company, etc. continue to resolve differences productively?
7. Do you feel that you are effective in getting to the root of the problem so that it won't emerge again? Is this possible?
8. How do people exert power to try to "win" in the negotiation?
9. As a negotiator what role do you play in determining a just settlement? How do you determine justice in a situation? Do most negotiations end in a win-win resolution?
10. Do you experience tensions or conflicts in doing your work around finding a just solution?
11. What skills do you need to help people resolve their differences?
12. Do you consider yourself a peacemaker?

SOCIAL ACTIVISTS

Social activists are individuals or organizations that see injustice as an obstacle to peace and work toward creating a more just and thereby more peaceful world. Usually social activists are creating social and political change through organizations. Organizations multiply the strength of individual action. There are thousands of organizations from all corners of the political spectrum that can be considered social activists. Studying social activists helps students to understand how and why people make the decision to actively work for a cause, the tactics and strategies they use to effect changes, and the often slow process by which change occurs in a society.

But which social activist organizations can be considered peacemakers? The National Rifleman's Association and the gun control lobby might both consider themselves peacemakers while considering the other an organization that will disturb the peace. How can students make decisions to determine which is right? It is important to help students see that this judgement is based on our own system of values and an evaluation of the following three questions:

1. What are the goals and values of the individual or organization and how will these goals improve the chances for peace?
2. What are the tactics of the individual or organization and are these tactics consistent with the pursuit of peace?
3. What are the results of the organization's actions and are they effective in creating a more peaceful society?

The examples provided in this section were selected because of the diversity in the tactics and philosophy. The selections on President Reagan, the community action groups, the scientists and the Student Freeze Campaign all demonstrate ways of working within the system. The profile of Martin Luther King in an earlier part of this chapter demonstrates non-violent civil disobedience. The selection on Bernadette Devlin McAliskey discusses the use of violence as a tactic. We selected examples that reflected conservative, liberal and radical positions. We also selected them to illustrate the different tensions present in the role of a social activist. While social activists may have a long-range vision of a peaceful and just world, in the short term, many activists contribute to or directly cause conflict and confrontation. How do they reconcile this? What means are appropriate to overcoming injustice and striving for peace?

STUDYING ORGANIZATIONS

Interviews

You may want to begin studying social activists by having your class identify all the political, social change, human rights, and environmental organizations in your community. Write to them for materials on their history, their goals, their tactics and their accomplishments. Select those that your class feels are working for peace. Be sure that divergent political views are represented. Then invite a representative of these groups to talk about how his/her organization works for peace. Have your class generate questions for the speakers. You may want to add some of the following to your list.

1. Why did you get involved?
2. Why did you choose this organization?
3. What are the goals of the organization? How will these goals help create a more peaceful world?
4. What tactics do you use for achieving your goals? Why did you select these? Do you feel they are ethical? effective?
5. How does the organization work? Does it have a volunteer or a well-paid staff? What kinds of jobs do people do within the organization?
6. How does having an organization improve your individual effectiveness? How do you overcome apathy and hopelessness in the people outside your organization?
7. What successes have you had? What difficulties have you run into? How do others view your organization? What are you criticized for?
8. Historically are there other organizations that have worked on the same issues? How long do you think it will take to achieve your goals?
9. How does it make you feel to work for this organization?

Reading on Citizen Action Groups

The following article discusses the work of three citizens' groups that formed in the Boston area to make a difference on particular issues: abortion, pollution, and education. After having your students read the article discuss how each of the groups works to effect change.

MIDDLESEX NEWS

SUNDAY, JULY 10, 1983

Citizen groups learn the ropes in local battles

By ROBERT C. CUDDY
News Staff Writer

It seemed like a mismatch.

In one corner was a multinational corporation, a member of the Fortune 500, supported by a town government that wanted the company's tax base. In the other was a handful of local citizens who wanted to know whether the corporation had anything to do with chemical poisons that had seeped into the town's drinking water.

Five years later, the corporation — W.R. Grace — is cleaning up the water, and members of the citizens' group are sprinkled throughout the town government.

“The ability to persevere is the important thing. It depends a lot on leadership. People being willing to stand up and take the guff.”

— Selectman Jack Ormsbee

“It's amazing,” said Acton's Margaret Korde, a founding member of the Acton Citizens for Environmental Safety (ACES). “Citizens' groups can do anything.”

ACES, Framingham's Committee for a Democratic Response (CDR) and Waltham's Coalition of PTOs are three of many MetroWest groups that have sprung up to try to influence their communities.

While their goals differ, they are unanimous in their advice to other citizens who would form a local action group:

Be well-informed, and don't give up.

“The guys who last the longest are gonna win,” said CDR's William Cosby.

Cosby's group arose from the ashes of another group, Citizens Opposed to the Abortion Clinic (COAC), which had unsuccessfully fought the siting of an abortion clinic in Framingham.

After dispirited COAC members left a 1979 Town Meeting where voters went against them, Cosby and others organized CDR and kept fighting. Their efforts paid off in 1982 when the clinic closed down.

What kept them going? The issue, for one thing.

“The quickest way to organize is around an issue,” said Cosby, who worked for years as a community organizer with radical activist Saul Alinsky in Chicago's Loop. “Abortion is a very emotional issue.”

People in CDR, Cosby said, “can't see any difference” between abortion and the Nazi extermination of 15 million people during World War II. With that conviction, CDR members “were willing to give time and energy.”

Cosby said CDR had to constantly arm itself with knowledge about town and state zoning laws to fight the clinic. “It takes an enormous amount of activity and investigation” to counter “laws made by bureaucrats.”

CDR grew disenchanted with the way some Town Meeting members voted on the clinic. “They were voting against their constituency,” said Cosby. “Removing government from the people.”

The group began to organize by precinct. It became a Political Action Committee (PAC) and has since endorsed candidates for town government, with mixed success. It also backed former Gov. Edward J. King last year.

Cosby said CDR focuses on family issues, especially those that come before the School Committee. But he quickly added that there are virtually no issues that don't affect the family.

While CDR is still active and sends its list of endorsements to 2,000 Framingham families, Cosby conceded that people lost interest after the abortion clinic closed.

“If you win or lose on an issue, you lose people,” he said. In addition, he said, there is attrition through “burnout” and a general lack of time.

ACES suffered the same burnout and conflicting demands on its members' time. “People have other things to do with their lives,” said Korde. “They get burned out and they get tired. But they'll respond once the need arises.”

In the case of ACES, Korde said, the need was for the truth. And group members hung in for an odd reason: Its opponents infuriated it.

“Was I discouraged?” Korde

asked. "Oh, yeah! But I was mad!"

Korde and neighbor Marty Koenig began by accumulating information on the town well pollution. But the things they found out did not jibe with what town officials and Grace were telling them.

"Selectmen weren't focusing and weren't aggressive," Korde said. "They were intimidated with the technology and uncomfortable with the terminology. They were very quick to believe W.R. Grace."

The misinformation coming from town government and W.R. Grace was, Korde said, "outrageous. And the more outrageous it is, the more impetus there is to stay motivated."

The turning point came when ACES proved that the firm was using vinylidene chloride, a carcinogenic (cancer-causing) chemical found in the poisoned wells, after Grace had publicly denied still using it.

"We were gaining a lot of credibility," Korde said, while Grace was losing a lot, in an almost inverse ratio.

The key for ACES, or any citizens group, Korde said, "is not to do or say anything unless you have very substantial data and evidence to back it up. If we said there were carcinogens, we had EPA (Environmental Protection Agency) reports or federal records."

"Even if you're well-informed," she added, "you're going to be battered. You have to really have a basis for what you say; otherwise, why bother saying it?"

ACES members suffered public brickbats hurled by people who accused its members of "overreacting and overstating and looking for witches under the bed," according to Acton Selectman Jack Ormsbee, a member of ACES.

"It just wasn't so," he said. "If it hadn't been for ACES, we'd have let this town get away with absolute murder."

"The ability to persevere is the important thing," said Ormsbee. "It depends a lot on leadership. People being willing to stand up and take the guff."

Korde said that part was hard. "None of us was a professional activist," she said. "It was very hard to get up and attack at a meeting. It was horrible."

In April 1980, the EPA filed suit against Grace, "and said everything we had been saying," Korde said. A chagrined town government declined to join the suit. Consent decrees for the W.R. Grace cleanup of the wells were reached that fall between Grace and the state and federal governments.

Meanwhile, ACES had begun to elect people to town government. Selectman Hayden Duggan in 1979 was the first, he was followed by Gregory Jarboe in 1980, and the current Board of Selectmen has two members — Pamela Resor and Ormsbee — endorsed by, or one-time members of, ACES. Founder Charlotte Sagoff is on the Board of Health, Korde was just appointed to the Finance Committee, and Leonard Phillips, supported by ACES, is a Water Commissioner.

"If you change the people making decisions, the change becomes more permanent," Korde said. "The Board of Health and the Water District are taking care of business now."

The Waltham PTO Coalition has not taken over town government. Rather, it has become an adjunct, providing information that otherwise would be unavailable.

There were already 13 separate PTOs in Waltham when Proposition 2½ passed. Parents decided to merge them when cuts in school programs loomed, according to Chairman Rebecca McCulloch.

Far from stonewalling the parent groups, the School Committee worked with them, McCulloch said. "They're glad to have us there," she said.

The coalition has completed a survey on media centers in the schools, lobbied successfully for teacher aides, and is gathering information on busing and other costs for an anticipated school closing next year.

It also provides information that the school administration might not otherwise have, McCulloch said.

For example, she said, the coalition talked to real estate agents and residents when it learned of the school closing. A school in one part of town whose population was ostensibly older looked like a cinch to be boarded up.

PERSEVERE — "The guys who lost the longest are gonna win," says William Cosby of Framingham's Committee for a Democratic Response.

(News Photo)

However, a coalition survey of realtors and community members showed that families with younger children are moving in.

"The School Committee didn't know that," McCulloch said.

Discouragement and lack of time are problems with the Waltham coalition. But perseverance characterizes the group, as it does ACES and CDR.

"I got very discouraged," McCulloch said. "You feel like you're not making any impact at all."

And time constraints are tight. "In April and May in particular, there are so many acitivities (for children) in and out of school," she added.

But, she said, "I just felt my children were going to these schools, and the people that talk the loudest get what they want."

To avoid discouragement among other coalition members, McCulloch said, the group "tries to keep the number of meetings as few as possible" — currently every two months.

The gains have been tangible — teacher aides — and intangible.

"Before this you didn't know what was happening across town. Now we see the issues as affecting all the schools," she said.

Discussion Questions

1. Margaret Korde, a founding member, says: "It's amazing. Citizens' groups can do anything." Why do you think she has this opinion? Do you agree with her? Why or why not? Interview someone from a citizens' group in your area. What are their goals? Have they fulfilled, or come close to fulfilling, any of them? Do they agree with Korde's statement?

2. How did CDR work within the political process to close down an abortion clinic in the town? What recommendatins does one of its members, William Cosby, give to other citizens' groups in terms of organizing?

3. What motivated the ACES group to keep working to find out if a chemical company was causing environmental problems in their town? What suggestions does Korde give to other citizens' groups organizing around similar issues?

4. What obstacles did the ACES and CDR groups come up against? How did they overcome these obstacles?

5. Korde says, "If you change the people making decisions, the change becomes more permanent." What does she mean by this statement? Do you agree or disagree with her that this is the most effective way to make change? Why?

6. Do the actions of these groups create conflict and confrontation in their communities? Is this a productive or destructive conflict? Does it further community peace or "disturb the peace?"

EXAMINING MOVEMENTS FOR SOCIAL CHANGE

To help students understand that change takes place slowly and involves the dedication of many individuals, you may want to explore several movements in American history. These could include the labor movement, the women's movement, the civil rights movement and the peace movement. Each have long histories that date back to colonial America and involve many thousands of individuals. An excellent film on the labor movement is "The Inheritance" and discusses the history of the Amalgamated Clothing Workers Union. There are numerous books and films on the women's and civil rights movements. An excellent book on the history of the peace movement is The Power of the People: Active Nonviolence in the United States edited by Robert Cooney and Helen Michalowski and available from Peace Press, Inc., 3828 Willat Avenue, Culver City, CA 90230. In any of these movements, you may want to create a time line that shows people's participation and activism on one side and social change on the other. If you do create these time lines or activities based around these movements that you feel would be appropriate for our next draft of this guide, please send them to us.

When discussing movements for social change it is important to have students examine how and why individuals formed convictions and made commitments to become involved. It is also important to discuss the variety of actions that people took and their consequences.

PEACE THROUGH STRENGTH

President Ronald Reagan chose to make a commitment to conservative values and to work through the political system to achieve his goals. He spent many years in the political arena continually striving for an opportunity to bring about the changes he believed in. One change he sought was to create a strong defense for America. The President was elected on a platform that called for building up our defense capability to be better able to preserve peace in the world. As a President he has acted to accomplish this. Even though he is President he can be considered a social activist because he is working to create political and social change in America. This activity gives students an opportunity to examine his philosophy and goals as well as his determination to acheive that vision. Have your students read the article entitled, "President Urges Peace Through Strength." Discuss the answers to the questions following the article. If you would like more information on the President's position as well as the Republican Party platform, see the "Concepts of Peace" chapter.

Discussion Questions

1. How does President Reagan think that a U.S. show of force around the world will bring new hope for arms reduction and a more secure world?
2. Do you agree or disagree with President Reagan when he says, "We can't build a safer world with honorable intentions and good will alone." Why?
3. Why do people disagree with the President's tactics for creating peace?
4. What would you add or substract from the national "goals" Reagan lists in the fourth paragraph? Why?
5. Why did Reagan call the veterans in the audience "the real peacemakers"? Do you think that veterans are peacemakers? Why or why not?
6. Do you agree with the President's goals? With his strategy for achieving those goals? Would you consider him a peacemaker?
7. What are some of his other visions for America? How consistent are they with peacemaking?
8. How was Reagan able to achieve this position of power and influence so that he could implement his goals?
9. Invite two veterans into class -- one who believes in "peace through strength," and one who disagrees with Reagan's strategy for peace. Interview them both about their positions, and try to find out why they hold these beliefs. Also ask the two people whether or not they think they are peacemakers. Do you think they are peacemakers? Why or why not?

President Urges Peace Through Strength
From the Brattleboro (VT) Reformer, August 24, 1983.

SEATTLE (UPI) -- President Reagan told the nation's largest veterans group Tuesday his arms buildup and the U.S. show of force around the world have brought "new hope for arms reduction and a more secure world."

Addressing the American Legion's 65th annual national convention in Seattle -- home of the Boeing Co., a prime contractor for the MX missile -- Reagan renewed his push for support of the MX and defended his philosophy of peace through military strength.

"We can't build a safer world with honorable intentions and good will alone," Reagan said.

"Achieving the fundamental goal our nation seeks in world affairs -- peace, human rights, economic progress, national independence and international stability -- means supporting our friends and defending our interests," he added.

He called his audience of veterans "the real peacemakers" and accused peace groups of "modern hype and theatrics." Reagan wrote off criticisms that the MX would give the United States a first-strike nuclear capability as "typical of the twisted logic of the anti-MX lobby."

Reagan wore his Legionnaire's cap during the speech and was interrupted frequently by applause from about 5,000 veterans.

After Reagan spoke, hundreds of protesters marched outside in front of the Seattle Civic Center with placards denouncing the president and his policies on U.S. involvement in El Salvador, unemployment and the nuclear weapons race. Two demonstrators carried a huge mock figure of Reagan in effigy.

The president, who has been combining a three-week vacation with some unofficial campaigning, chose a fitting location for defending his policies and the MX. Seattle is a bastion of the U.S. defense industry. Air Force One landed at Boeing Field and parked near an AWACS radar plane.

STUDENT ACTIVISTS

Students are not often social activists. Often they feel disenfranchised from the political process because they cannot vote. The following article is written by students who participated in a lobbying effort for the nuclear weapons freeze campaign in spite of the fact that they could not vote. This article may help students see possibilities for action that they had not conceived of before.

Discussion Questions

1. What motivated this group to take the action it did?
2. How did this one group of high school students decide to work for peace? Do you agree that legislators will listen to high school students who are not yet old enough to vote?
3. The Freeze resolution was not passed by the Senate Foreign Relations Committee in June of 1983. Was the student campaign a failure? Why or why not? In what ways do you think the campaign was a success?
4. What do you think the students learned by organizing the Student Freeze Campaign? Which students do you think were most empowered by their participation in the campaign? The lobbyists? The organizers? The people who gathered signatures for the petitions?
5. One criticism they received is that students are not old enough and not informed enough to make effective decisions about national issues. Do you agree or disagree?
6. In what ways are these students peacemakers? In what ways are they not peacemakers?

Student Freeze Campaign

By John Klavens and Vanessa Kirsch

In December 1982 eight members of S.T.O.P. Nuclear War began thinking about what they as high school students could do about the arms race. Together the group came to the conclusion that the most powerful impact they could have would be to raise students' voices to a national level by involving thousands of non-voting freeeze supporters across the country in a petititon campaign. The campaign was an effort to turn the anxieties of these students into action by encouraging them to sign a statement supporting the nuclear weapons freeze.

The campaign organizers asked local peace groups to provide them with a $1000 grant and a mailing list of over 2,000 people, to whom they sent a petition and cover letter.

Signatures soon came from across the country, with enthusiastic letters of interest and support. Not only did the student Freeze Campaign give students the opportunity to express their views, but in many schools it inspired dialogue about the issue, dramatically increased concern and awareness, and encouraged students to take an active role in their communities.

On June 20th and 21st, students from Massachusetts (S.T.O.P.), New York (Students for Peace), Deleware (Children's Campaign for Nuclear Disarmament) and Pennsylvania went to Washington D.C. to present 28 Senate aides with the 12,000 signatures they had collected. The day they chose was a very important one; it was the day that Senators Kennedy and Hatfield were presenting their freeze resolution to the Senate Foreign Affairs Committee. The Student Freeze Campaign was the only group lobbying for a freeze at that critical time. Later that day a Washington freeze campaigner reported that several aides had subsequently told him that the lobbying efforts of the informed and sincere student delegation had made a big impression in Washington.

What made the student freeze campaign so successful was the way it was organized. All of the organizers were asked to identify the skills they could best contribute to the whole group. Some of these skills were the ability to communicate with the media and organize outreach, manage finances, coordinate large numbers of people, and keep a direction within the group. Although each person shared his/her different skills, it was necessary for all to take responsibility for participation in group support, communication, and problem-solving.

The Student Freeze Campaign was also a success because organizers of the project were able to envision a long term goal of a peaceful future, and hold onto their vision, while at the same time recognizing that change happens slowly. Students realized that even though the Senators would probably not give a direct response to their efforts, each action and concern on the part of the students could in the future be a factor or a catalyst in changing a "no" vote into a "yes".

Everyone who worked on this project had the long-range goal of achieving peace, but the organizers decided to narrow the goal to a single issue which would be more manageable, particularly for students. The organizers felt that by doing this, their immediate goal could be more easily reached, and a very important first step could be taken to help students voice their concerns.

Although in the beginning, the Student Freeze Campaign had an obvious goal of making a national statement, students found that the campaign fulfilled more than this intended goal. It successfully empowered students to become leaders in their communities, and gave them the opportunity to learn to communicate with others, participate in the political process, and voice their concerns. As a spin-off result it produced another organization, SAVE (Students Allied for Voter Education) Our future which will focus its efforts on organizing a voter registration drive among high school and college students to bring the message home that students can and will act.

It became clear to those students who participated that not only do young people who are not yet old enough to vote have the right to influence decisions that will profoundly affect their lives and the lives of their children, but that they have the responsibility to act. 12,000 students across the country lived up to that responsibility.

(STOP Nuclear War is an educational organization of high school students and teachers committed to reducing the threat of nuclear war.)

Follow-Up

An excellent videotape showing individuals active in different ways in the peace movement is "A Call For Survival" available from Michael Roper, Educational Video Resources, 9-327, MIT, Cambridge, MA 02139, (617) 253-7414. This 28-minute film interviews a worker at a defense plant, a mother, and a surveyor about their involvement in the nuclear freeze campaign. Their stories of how one individual can make a difference are inspiring.

For two other articles on student activists see: "Saving A Forest" in Decision-making In a Nuclear Age, (ESR), p. 317-328, which details how a group of students mobilized a community to save a forest that was to be converted to tract homes, and "Showdown at the White House" by Ariela Gross in The Nation, August 6-13, 1983, p. 112-115, which describes how she used the opportunity of being selected as a Presidential scholar to make a statement in opposition to the nuclear arms race.

For additional organizations that students could investigate, see the K-6 Peacemakers chapter.

SCIENTISTS AS ACTIVISTS

Scientists are not often thought of as being involved in the affairs of the political arena, yet some have been very active in calling attention to some of the dangers presented by developments in science. This is especially true of the scientists who worked on the creation of the atomic bomb. What are a scientist's responsibilities for his or her discoveries? What role should scientists play in deciding how this technology is used? What can a scientist do to affect public policy? An excellent film discussing these issues in a personal story is "The Day After Trinity." This 90-minute film is about Robert Oppenheimer, who directed the creation of the atomic bomb and then strongly advocated its control. Another of the scientists instrumental in creating the first bomb was Philip Morrison. In the article which follows, he talks about his political work in relation to nuclear weapons and a scientist's social responsibility. Following that is a list of other scientists who have actively argued and worked for nuclear arms control. These would be excellent people for students to research and report on. In any discussion of scientists and nuclear weapons, it is important to provide a balance of viewpoints. Such balance can be given by discussing Edward Teller, the inventor of the hydrogen bomb and an advocate for increased development of our nuclear arsenal. He too can be considered a social activist for his position that greater strength will bring greater potential for peace.

From The Boston Globe, June 24, 1981

One man's fight for arms control: 'We have not failed'

Given the clouds that hang over the human race – the threat of nuclear disaster, the world population explosion, dwindling resources – it's easy to be pessimistic about the future. But today, as in every generation, there are men and women who remain optimistic about the course of mankind. Following is the first in a series of profiles of some of these realistic optimists that will appear from time to time on this page.

By Nina McCain
Globe Staff

At a private Cambridge screening of the movie "The Day After Trinity," the story of the making and exploding of the first atomic bomb, some scientists who were involved in the project exclaimed aloud as they recognized friends and colleagues.

But only MIT astrophysicist Philip Morrison recognized the shadowy figure in the back of the unmarked Pontiac that carried the plutonium core of the bomb 200 miles across New Mexico from the mountain headquarters at Los Alamos to the desert test site, code named Trinity. It was Philip Morrison.

While Morrison had played a key role in the development of the bomb, the cameras only panned him briefly in the back seat of a car that was racing across the landscape on July 12, 1945.

But the events that followed – the test explosion, then the bombing of Hiroshima and Nagasaki – not only changed forever the nature of warfare, and perhaps the course of human history, they set the public agenda for the rest of Morrison's life.

In the 35 years since Trinity, Morrison, now 65, has devoted a large portion of his formidable energy and intellect to the effort to impose some rational, international control on the force that was unleashed in that awesome blast.

Although Morrison played a key role in developing the plutonium core of the bomb, he, like many of the scientists, had doubts from the beginning about its ultimate use. Once the war was over, they turned their attention immediately to an attempt to ensure that it would never be used again.

40 years studying the stars

Morrison, who has devoted more than 40 years to the study of how stars are born, behave and die, was one of the leaders of the postwar movement of scientists concerned about atomic weapons. He was a founding member and later chairman of the Federation of American Scientists and has frequently testified on arms control before congressional committees.

And, despite the notable lack of success of arms control, the spread of nuclear weapons to countries that did not even exist when the first mushroom cloud went up and the current hawkish mood in Washington, Morrison is still at it, writing books, speaking at panels, seminars and conferences.

While the arms control movement has hardly achieved its goals, Morrison points out, "We have not failed."

Morrison played a major role in the complex engineering work that was necessary to transport the plutonium core of the bomb. He designed the carrying case for the core and went with the Nagasaki bomb to island of Tinian. He was one of the first Americans to visit the devastated city of Hiroshima.

After the war, Morrison went to Cornell University and then came to MIT in 1964. In 1973, he was named an Institute Professor, a title bestowed on the most senior and distinguished faculty members.

Morrison lives with his second wife, Phylis, an artist, writer, weaver and teacher, in a three-story townhouse on a quiet side street in Cambridge. Every room in the house is overflowing with books; books are everywhere, on every surface.

Although Morrison averages a book an evening (he has been book editor of Scientific American for almost 20 years), his wife says their lives are "full to the brim" with friends, conversation, occasional theater visits, movies and travel. Morrison, she says, is never too preoccupied with the behavior of distant stars to be interested in the small, daily details of life, including cooking, and he makes "a mean fettucine from scratch."

But, despite his intense concern, Phylis says, her husband does not brood about the looming danger of a nuclear disaster.

"Phil is an optimist," she says. "That doesn't mean he takes things for granted. He feels you have to work for change, that the dangers are terribly serious but that there is hope. . ."

Morrison: "It has been 35 years since the first bomb was dropped and there has been no second use. I would not have believed it. I thought we would either have a solution in place or there would have been a repetition.

"It is the greatest dilemma we face," he says. "If we continue this way, we are going to lose control. History shows that. . .the risk is, sooner or later, statesmen are going to make a mistake, lose their tempers."

"I still remain hopeful about the survival instincts of the human species. . ."

In debates, Morrison uses a combination of wit and finger-tip command of the facts and figures of weaponry to make his case. About the MX missile system, for instance, he says it is designed "not so much to ensure the security of the United States as the security of the United States Air Force." He has, tongue in cheek, suggested the creation of an Air Force Submarine Corps so the missiles could be placed under the sea, where he thinks they belong, and still keep the Air Force happy. Morrison is not among those who believe that the United States should disarm unilaterally and depend on the goodwill of the Russians or other adversaries. In a 1979 book called "The Price of Defense," Morrison, his wife Phylis and four other Cambridge academics reviewed each major component of the military establishment and suggested specific reductions to achieve a smaller, less costly, and more truly defensive system.

"The weapons we invent are more likely to destroy us all than vanquish the en-

> 'It is the greatest dilemma we face. If we continue this way, we are going to lose control. History shows that. . .the risk is, sooner or later, statesmen are going to make a mistake, lose their tempers.'

emy. . .," Morrison said in an interview after the book was published. ". . .to induce fear is the worst possible way of averting conflict."

Morrison's tireless dedication to the cause of arms control is only one facet of the life of this extraordinary scientist and humanist. Some of his colleagues, who do not use the word lightly, call him a genius. The breadth of his interest in and knowledge of all the sciences and arts is legendary.

"Phil's strength is the broad-brush painting of the scientific landscape," longtime colleague and friend Victor Weisskopf wrote in an issue of the MIT magazine dedicated to Morrison on his 60th birthday. "You learn the great connections, the deep relations, and the far perspectives. . .Everything human fascinates him – be it great, ordinary or ominous."

As a lecturer, Morrison has few peers. Although he is a small man, stooped by a childhood bout with polio, and has a thin, small voice, he captives undergraduates and colleagues alike. Whether he is talking about cells or the cosmos, his own intensity and enthusiasm for the subject at hand envelop audiences.

Morrison can be impatient with those who cannot keep up with the lightening-like quickness of his mind, and students – and even colleagues – are sometimes intimidated by the sheer force of his intellect. But he genuinely likes students and enjoys explaining things to them. He is, by all accounts, totally uninterested in the jockeying for power and position that goes on in academic life.

"Phil doesn't think about having power over people," says Weisskopf, who has known him since before Los Alamos. "He wants to influence them, educate them."

One of the sources of Morrison's phenomenal range and grasp of material is his ability to read almost as rapidly as he turns pages. His colleagues frankly admit they envy him for this ability and once tested him by having him read a part of a book at a party and then questioning him about the contents. He zipped through the material and answered all the questions.

Morrison does not really like to talk about himself and he likes even less to talk about how his the physical handicap has affected his life. Phylis believes the searing childhood experience is responsible for his ability to block out everything else and focus his attention like a laser beam on the subject at hand. She says it is this power of concentration that is at the root of what others call his genius.

About the only thing Morrison will say about the polio is that it "kept me from doing a lot of things other kids did."

One of two children of a middle-class couple, Morrison grew up in the suburbs of Pittsburgh where his father was a small businessman. He went to public schools, where he remembers himself being often "at war" with the authorities, and to nearby Carnegie Tech on a scholarship.

An avid radio builder and operator, Morrison intended to become a radio engineer. But he found the physics department more congenial and switched his major. He went on to graduate school at the University of California at Berkeley, where he studied theoretical nuclear physics and joined the group of young physicists clustered around J. Robert Oppenheimer.

The race to beat the Germans

For those who participated, the intensity of the experience – the feverish race to build the bomb before the Germans did, the weight of history resting on their shoulders – profoundly affected the rest of their lives.

"For the first couple or three years," Morrison says, "we were working out of fear. We felt we were way behind the Germans. I was personally sure they would drop a bomb on London. I used to keep a short wave radio set on the London frequency, not to listen to the program but to make sure London was still there."

After December 1944, when it was learned that Germany was way behind in developing the bomb, and after Germany's surrender in the spring of 1945, the scientists' debate about what should be done with the new weapon took on new urgency.

"I was all for making a suitable warning, dropping leaflets over Japan, but the military ridiculed that," Morrison recalls.

"We felt a heavy weight of responsibility," he says. "We knew it was going to be a major historical event that would forever change the nature of warfare. . .But we each did our own thing and hoped the leadership would know what to do. That was a mistake."

Discussion Questions

1. How was Morrison involved in the creation of the atomic bomb? Why was he involved? How did he feel about its use? How did that experience change his life?
2. What motivates his work to seek control of nuclear weapons? What is the danger he sees? Why is that so important to him?
3. What kinds of things does he do to make an impact on the control of nuclear arms? What are his goals? What are his methods of achieving those goals? Are they working?
4. Why is he an optimist? Do you think that being involved and taking action gives him hope?
5. What effect did his having polio have upon him?
6. What does he mean when he says "...to induce fear is the worst possible way of averting conflict"?
7. How does Morrison see power and the use of power? Do you think this personal perspective influences the way he sees international power and the relationship of the U.S. and U.S.S.R.? Morrison, in his speeches, often says, "The U.S. and U.S.S.R. are like two scorpions in a bottle poised to strike each other but knowing the first to strike will die in the counterstrike." What is he implying about US/Soviet relations and the use of military power?
8. What values does he hold? How are these values reflected in his position on nuclear arms control?
9. What strengths does Morrison have that he uses in working for his cause?
10. What does he mean when he says, "...we each did our own thing and hoped the leadership would know what to do. That was a mistake."? Who should make decisions about nuclear weapons?
11. In what ways is Morrison a peacemaker? Do you agree with his goals? Do you agree with the means he is using to achieve these goals? What criticisms do you think he receives from his colleagues? What criticisms do you have?

OTHER SCIENTISTS TO STUDY

Albert Einstein

Albert Einstein, creator of the theory of relativity, is considered one of the greatest minds of the 20th century. Ironically, it was his reputation as a scientist that enabled him both to initiate the Nuclear Age, and to be a leading spokesperson for the many scientists who later warned of the destructive powers unleashed by the atom. Although a pacifist, Einstein realized that Hitler could be stopped only by armed resistance, and he agreed to use his prestige to warn President Roosevelt. He signed the letter, dated 2 August 1939, that stated in part:

> ...it is my duty to bring to your attention the following... It is conceivable...that extremely powerful bombs of a new type may be constructed...

> In view of this situation you may think it desirable to have some permanent contact maintained between the Administration and the group of physicists working on chain reactions in America.

The atomic bombing of the Japanese cities in 1945 came as a shock to Einstein. From that time on, he lost no opportunity to warn the world that humanity was in danger of complete annihilation in a nuclear holocaust.

Discussion Questions

1. If you had been Einstein in 1939, would you have used your prestige to warn President Roosevelt? Why or why not?
2. How do you think Einstein reconciled his pacifism with his decision to convince Roosevelt to assemble a team of scientists to work on the development of an atomic bomb?

P.M.S. Blackett

P.M.S. Blackett, a British physicist and winner of the 1948 Nobel prize, worked on the development of the atomic bomb. After World War II he was one of the most forceful opponents of nuclear warfare.

Niels Bohr

Niels Bohr, a theoretical physicist, fled his native Denmark in 1943, after the Nazi takeover, and came to the United States, where he was involved in the Manhattan Project. He was one of the first to realize the horrible consequences of the Bomb, and in 1944, spoke to both Roosevelt and Churchill about his fears. Suspecting that Bohr was giving secrets to the Russians, Churchill almost had him arrested.

Jacob Bronowski

Jacob Bronowski, a British mathematician, visited Japan after the bombings in 1945 as a member of the British mission. He was shocked and horrified by what he saw. In a New York Times Magazine article (October 28, 1951) he discusses the potential of the atom for good and evil. In his book Science and Human Values (Messner, 1958) he deals with the role of science in society. He was the creator of the television series The Ascent of Man. Bronowski died August 22, 1974.

Enrico Fermi

Enrico Fermi received the 1938 Nobel Prize for his work in bombarding the neutron. Forced to leave Italy because of his outspoken opposition to the fascist government, as well as the fact that his wife was Jewish, he came to the United States, where he later contributed to the atomic bomb by building the first nuclear reactor. Although he approved of the atomic bombing of Japan, he later opposed the development of the more deadly hydrogen bomb.

Joan Hinton

Joan Hinton, as an apiring physicist, worked on the atom bomb. After the war she found it so difficult to do her research work and see the growth of our nuclear arsenal that she left physics for anthropological work in China. An excellent letter from her discussed her reasons for leaving the physics field appears in Decison-making In a Nuclear Age (ESR), p.353-354.

George Kistiakowsky

George Kistiakowsky, a chemist, developed the conventional explosives that were used to detonate the atomic bomb. He became special adviser to the President for science and technology, and later gave much time to problems of nuclear arms control and disarmament.

Vera Kistiakowsky

Vera Kistiakowsky has worked from within the field of physics to influence her colleagues to speak out for control of nuclear weapons. Besides her experimental work in high energy physics at the Fermi National Accelerator Laboratory, and her duties as a professor at MIT, she serves as president of the Association for Women in Science (AWIS).

J. Robert Oppenheimer

J. Robert Oppenheimer was the director of the Manhattan Project for the design and construction of the first atomic bomb. Although he approved of the use of the atomic bomb against Japan, he opposed the development of the hydrogen bomb (H-bomb) after World War II. Upon the testimony of Edward Teller, known as the father of the H-bomb, Oppenheimer was convicted in 1954 as a poor security risk, and thereafter was denied access to classified scientific material. His contribution to nuclear research won him the 1963 Fermi award of the Atomic Energy Commission.

Linus Pauling

Linus Pauling, an American chemist, won the Nobel Prize in 1954 for his work on molecular structure. After World War II he became a leader in the peace movement, opposing nuclear testing and advocating nuclear disarmament. For this involvement he was awarded the Nobel Peace Prize in 1962, thus having the unique honor of receiving two Nobel Prizes in entirely different fields.

Hyman George Rickover

Hyman George Rickover, Vice Admiral of the United States Navy, is called the father of the nuclear submarine, primarily a nuclear-armed vessel. For this development he received the 1964 Fermi award of the Atomic Energy Commission. Yet, in his January 28, 1982 testimony before the Joint Economic Committee of Congress, he declared that he was not proud of the part he played in creating the Nuclear Navy. He would be willing to sink all atomic subs, provided the Soviet Union would also disarm.

Leo Szilard

Leo Szilard, Einstein's student in Europe, was the first to see the potentiality of an atomic chain reaction, in 1933. He was instrumental in persuading the U.S. government to set up a project for developing the bomb, and participated in the work. Early on, he foresaw the bomb's destructive power, and tried to warn President Truman, through letters and a petition, against the use of the bomb in the war with Japan. After World War II, he left the field of nuclear physics, becoming a professor of biophysics at the University of Chicago. In 1962 he founded the Council for a Livable World to combat the menace of nuclear war and to control the production of armaments. The Council concentrates its efforts on informing and influencing the U.S. Senate, which has advise and consent powers in foreign affairs.

Harold C. Urey

Harold C. Urey, an American-born chemist, won the 1934 Nobel Prize for his work with isotope separation, a process used later in the development of the Bomb, to separate uranium-235, needed for the bomb, from the more common uranium-238. His work was also of great importance for the development of the more deadly H-bomb. Urey was horrified by the use to which his discoveries were put, and turned to geophysics as a field that could not have destructive applications. He was adamantly opposed to war and to the development of nuclear power.

George Wald

George Wald shared the 1967 Nobel Prize in physiology and medicine for his work in the chemistry of vision. He gained nationwide fame as a spokesman for the peace movement during the Vietnam War, and has continued to speak out for peace and disarmament.

Norbert Wiener

Norbert Wiener, the MIT mathematician, created the science of cybernetics necessary for the development of the modern high-speed computer. He avoided becoming involved in the production of the atomic bomb.

VIOLENCE AS A MEANS TO ACHIEVE PEACE?

There are some people who believe that protest, non-cooperation, and direct action are not effective in certain circumstances. In those circumstances they believe you must meet force with force. The following article discusses the views of Bernadette Devlin McAliskey, who has been a strong activist for the freedom of Northern Ireland from British rule. In Northern Ireland violence as well as fatal hunger strikes, like that of Bobby Sands, are part of the IRA struggle for a free Northern Ireland. McAliskey offers a rare insight into why she sees this violence as necessary. You may want to set the stage for this reading by discussing instances of revolution against colonial rule.

Discussion Questions

1. Bernadette McAliskey says of the violence that was inflicted upon her: "It was no random act; violence is never random in the north of Ireland. It always has a purpose, right or wrong. I was shot because I represent something the (Unionist) community fears and wishes to destroy. I hold no hatred for the man who pulled the trigger, for I understand the political and human forces that moved his hand. It is those forces I hate." What does she mean by the phrase "political and human forces"? Do you think you would have felt the same way McAliskey does had you been shot the way she was? Why or why not?

2. McAliskey goes on to say that "right has never overcome wrong by the force of fine, superior moral arguments. No country has freed itself from colonialism without bloodshed." What do you think of this statement? Do you agree or disagree that it is not possible to overcome oppression by "peaceful" means? Why?

3. McAliskey says "If a terrorist is one who achieves his end with the threat of violence, what then is Ronald Reagan with his armies? What is Mrs. Thatcher with her ships steaming off to the Falklands? Or the leaders of the Soviet Union with their tanks in Poland? When an Irishman fights oppression he's branded a 'terrorist', but it's not the Irish threatening to blow up the world with nuclear weapons. The ones who do that are called statesmen." What do you think of this statement? Are Ronald Reagan, Margaret Thatcher, and the leaders of the Soviet Union "terrorists"? In your opinion, does this statement justify the actions of the IRA? Why or why not?

4. How does McAliskey link the concepts of war, peace, and justice? In her opinion, does one come before the other? Why?

5. In what ways is McAliskey a peacemaker? In what ways is she not? Are there circumstances when violence is necessary to achieve peace?

From The Boston Globe, Jan. 1983

Bernadette Devlin McAliskey on war, peace and justice

By Colin Nickerson
Globe Staff

BURLINGTON, Vt. – Her eyes seem tired and there is a wariness in the way she walks, as if she expects the earth to explode beneath her feet. Eight bullets in the back will make a soul mistrustful even of the ground.

It was less than two years ago – on Jan. 16, 1981 – that three masked men burst into her home in Coalisland, Northern Ireland, and shot Bernadette Devlin McAliskey so many times that the doctors who labored to remove the bullets from her terribly torn flesh called her survival a miracle. Her husband, Michael McAliskey, was also badly wounded in the attack by members of a Protestant paramilitary group.

"Aye, we looked a fine pair when the bold gunmen were done with us," she said in a recent interview here, her voice edged with equal parts bitterness and dark humor. "More holes than a pincushion. I was unbelievably lucky [to live]."

It was just one more bloody episode in a land of constant sorrow. The newspaper headlines expressed shock, of course, but no one was really surprised – least of all Devlin, who has been in the thick of Northern Ireland's troubles all her adult life.

"It was no random act; violence is never random in the north of Ireland. It always has a purpose, right or wrong," she said. "I was shot because I represent something the [Unionist] community fears and wishes to destroy.

"I hold no hatred for the man who pulled the trigger," Devlin said, "for I understand the political and human forces that moved his hand. It's those forces I hate."

Radicalism shaped on the barricades

The daughter of Catholic militants, Devlin was born in Cookstown, County Tyrone, on April 23, 1947, and served her political apprenticeship as an organizer of sit-ins and protest marches during the early days of Northern Ireland's turbulent civil rights movement. Her radicalism was shaped under police billys and Protestant bricks on the barricades of Londonderry's Bogside during the 1969 riots.

"The more the B-Specials [riot police] thumped us, the harder our heads and our determination became," she recalled.

That same year, the Roman Catholics of mid-Ulster elected Devlin, then a 21-year-old psychology student at Queen's University in Belfast, to the British House of Commons, the youngest member to be seated since the 18th century.

Bernadette Devlin McAliskey speaks in Vermont. PHOTO BY DONNA LIGHT

'It's all very nice to say we in the North of Ireland should seek a peaceful end to our oppression. But right has never overcome wrong by the force of fine, superior moral arguments. No country has freed itself from colonialism without bloodshed.'

– Bernadette Devlin McAliskey

She was already something of a folk hero among members of Ulster's embattled religious minority: The Irish Joan of Arc, they called her, the lass who would take the good fight off the mean streets of the Catholic ghettos and into the august chambers of British government.

Once in Parliament, this intense, petite woman (she stands a shade under 5 feet), with a thick mane of chestnut hair streaming wild over her shoulders, quickly drew international attention as a fiery-tongued agitator for the cause of Northern Irish independence.

"If you send British troops into Northern Ireland, I would not like to be the mother or sister of the unfortunate soldier who stands there," she said in her maiden speech. "Ulstermen are not very fond of Englishmen telling them what to do."

Her prophecy proved correct: More than 2000 people have died violently in Northern Ireland since the British Army arrived in force to keep the peace. And the killing goes on.

"It's all very nice to say we in the North of Ireland should seek a peaceful end to our oppression," Devlin said in the interview, defending the violence-prone provisional wing of the Irish Republican Army. "But right has never overcome wrong by the force of fine, superior moral arguments. No country has freed itself from colonialism without bloodshed.

"I'll not with one breath of my body condemn those who fight for justice in my country," she said. "Peace at any price isn't worth it."

She's 35 now, the mother of three small children, and long gone from Parliament. The voters of mid-Ulster turned her out in 1974. The Irish, it has been said, dote on their dead heroes but soon sour on those with the temerity to go on living.

Her hair is shorter, shot with gray. She walks with a limp, a legacy of the bullets, and occasionally must labor for breath – another of the bullets pierced a lung. "I've had to give up cigarettes, and for that I'll never forgive them," she said.

But the old hellspark remains in Devlin's blue eyes, still ignites her words with a sense of urgency and passion.

"You are either for a united Ireland free of the British or you are against it. There is no middle ground," she said. "Nor will there ever be peace until there's unification.

"The media persist in painting the struggle in Northern Ireland as some

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peculiar religious war, as if the Catholics and Protestants had nothing better than to go at each others' throats over the question of papal infallibility or the immaculate conception," Devlin said. "We are struggling for the same things the people in Central America are struggling for – political freedom and economic justice."

One stop on a speaking tour

There was no welcoming crowd on hand when the small Air North passenger plane touched down at Burlington Airport on a clear autumn day. Just two men, a woman – members of a group called the Vermont Committee for Irish Human Rights – and a little girl, all wearing buttons that read "Remember Bobby Sands."

Devlin wore a crinkled green skirt, frayed jacket and scuffed shoes of the kind that are called sensible. The leg wound was bothering her, she said, though "nothing like the ache that comes when the weather turns nasty." The child presented her with a bouquet of flowers.

"I've been all over the world," she said as the rust-rotted Dodge driven by a Irish Rights committee member crested a hill and the sparkling expanse of Lake Champlain came into view, "but never anywhere long enough to learn anything about it."

Vermont was just another stop on a brief speaking tour of the United States and Canada. She would make a speech that night at Trinity College, a Catholic women's school, then on to Montreal. "In defense of law, law has been destroyed in Northern Ireland," she told the audience of 550. "In defense of order, the British have brought chaos. In defense of peace, children are being shot with plastic bullets that kill . . ."

But it was not the $500 speaker's fees alone that had brought Devlin across the Atlantic. Her primary mission this time was to testify in federal court in New York on behalf of an old comrade accused of smuggling arms to the IRA.

Although she has allied herself with a variety of radical groups over the years – from Northern Ireland's H-Block committees to America's Black Panthers – Devlin said she is not a member of any organization. "I'm a dis[illegible]rted and isolated individual," she s[illegible] "I speak only for myself."

Nonetheless, she said, she sympathizes with the aims if not always the tactics of the outlawed IRA. And she bridles at the suggestion it is a terrorist organization.

"If a terrorist is one who achieves his end with the threat of violence, what then is Ronald Reagan with his armies? What is Mrs. Thatcher with her ships steaming off to the Falklands? Or the leaders of the Soviet Union with their tanks in Poland?" she said. "When an Irishman fights oppression he's branded a 'terrorist,' but it's not the Irish threatening to blow up the world with nuclear weapons. The ones who do that are called statesmen."

Of the recent election of five members of Sinn Fein, the political wing of the IRA, to Northern Ireland's Provincial Assembly, Devlin had this to say: "The only ones surprised by the outcome were the British government and the American press, who are surprised by everything."

And of the hunger strike that claimed the lives of guerrilla leader Bobby Sands and nine other IRA inmates at Belfast's Maze Prison, she said, "The prisoners are being treated better, but when I weigh the deaths of the brave men against the small gains, I wonder if we won anything at all."

Recalling the attack

The attack had come at 8 a.m.

Using sledgehammers to batter down the door, three members of the Ulster Defense Assn. burst into the small farmhouse in Coalisland, 40 miles from Belfast. Devlin had received threats because of her recent role as an organizer of the campaign for political status for IRA prisoners, but she was used to threats. The assault caught her and husband Michael, a teacher, completely off guard.

"We were still in bed. The baby [son Fintan, then 2 years old] was with us. The two wee girls [Roishin, 10, and Dierdre, 6] were in another room," she would recall later. "My only thought was to cover the baby."

And so she shielded the child with her body as gunfire and the screams of children once again shattered the stillness of an Irish morning. She was struck eight times, in the back, hip, leg and arm; Michael four times. The children received no physical wounds.

The Protestant gunmen were soon caught by British paratroopers and convicted in British court, receiving sentences ranging from 15 years to life imprisonment. Devlin slipped in and out of a coma, barely squeaking through a series of operations.

"I came as close to death as a person can get without actually dying," she would say later, back on her feet and once again involved in the Maze Prison protest. "But God wouldn't take me, the Devil didn't want me, so here I am."

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VISIONARIES

Visionaries are those people who articulate a vision of a more peaceful future. Philosophers, clergy, artists, poets, writers and musicians are often thought of as visionaries. These people are the ones who help the other types of peacemakers to state a vision of the future -- and who inspire them to keep on working. In any society, visionaries are very important.

The tension inherent in a visionary's role, however, is that he or she is often called "idealistic." Visionaries are often chastized for not being involved in the day-to-day work of creating the vision. This, of course, is not always true. People like Martin Luther King, Jr. and Gandhi not only articulated a vision of a more peaceful and just world, they also worked and organized to achieve that vision. The same could be said to be true of people who have attempted to create "utopian" communities and societies.

PHILOSOPHERS AND WRITERS

There are many great philosophers and writers who have had a lasting and inspiring impact upon people. The list ranges from Henry David Thoreau to Bertrand Russell, from Robert Owen to Marilyn Ferguson from Adam Smith to Karl Marx, from Thomas Jefferson to John F. Kennedy, from William Penn to Krishnamurti, from Martin Luther to Mary Baker Eddy. One way to help students understand the impact of visionaries and their role in creating social change and peace is to have them interview a number of adults to find out what philosopher or writer affected them most. Students could select five adults and ask them if there were any philosophers, writers or speakers that inspired them and gave them an ideal to work towards. What was that ideal? How has it been a part of their life? Do they communicate it to others? Do these ideals bring a greater peace to their lives? Are these ideals ones that will bring about a more peaceful world? Students can then discuss these visions and ideals and their impact on the adults around them.

RELIGION AND VISIONS OF PEACE

One way people can articulate their visions is through organized religion. Sometimes, it is participation in a religious denomination which helps people form a vision of a peaceful future. Often, these religions ask people to live according to the principles of their vision. This can create tensions -- people may be asked not pay that portion of their taxes which goes to the building of weapons, or to resist being drafted into the military.

"Peace Churches" existed as early as colonial times in America. Read the selection below, and discuss the answers to the questions which follow.

Colonial Peace Churches

As a result of religious convictions which rejected war, colonial peace churches asserted that the state has no authority over matters of conscience. This assertion brought them persecution by both European and colonial governments.

Many of the peace churches, e.g., Mennonites, Brethren and Amish, took literally the New Testament injunction, "Resist not evil." Members came to be called nonresistants and, for the most part, followed a program of withdrawal from the world. These churches identified civil authority with the violence state governments employ to maintain their power. Therefore, they forbade willful participation in government, e.g., holding office or voting, since such action would bring members to occasions when they had to inflict injury or elect others who would inflict injury.

In practice, the nonresistance of these churches meant obeying the existing civil authority up to the point of actually, personally using violence. Since taxes were "Caesar's due," members paid taxes even when the money clearly went to support war. When drafted, members paid to be exempted or accepted alternative service. They did this in the name of not resisting evil. Thinking a violent state appropriate for an unjust society, they expected the governments would protect citizens, and by arms if necessary; but they did not personally want any part of it.

Other colonial churches, e.g., the Society of Friends and Shakers, held a different world view. Instead of thinking of their churches as islands to be preserved from inundation by the world's sinfulness, they thought that their vision would overcome the world and they energetically promoted their ideas.

Churches typified by the Quakers did not identify civil authority with state violence and so they did not object to active participation in politics. When the Society of Friends established the government of Pennsylvania, they intended that civil authority should flow from the power of the people's experience of "Inner Light," i.e., direct personal knowledge of the good.

In practice, the pacifism of these churches did not permit anything that could be construed as support of state violence. Church members refused war taxes, would not pay to be exempted from the militia, and would not perform alternative service. In short, they were absolutists. While they endorsed government per se, they would not cooperate with civil authority in causing injury. If this meant breaking the law, then they were ready to practice civil disobedience and to accept the consequences of their beliefs.

From The Power of the People: Active Nonviolence in the United States. Robert Cooney and Helen Michalowski, ed. Culver City, CA: Peace Press, Inc. 1977. pp. 17-18.

Discussion Questions

1. Why were these churches called "Peace Churches"? What were their definitions of peace?
2. Do you agree or disagree with the statement that the state has no authority over matters of conscience? Why?
3. What do you think about religions which forbid participation in the government, including voting and election to public office?
4. How were the Quakers different from the Mennonites, Brethren and Amish?
5. Do you think churches and church people should be involved in political matters? Why or why not?

Pope John Paul II has taken a very active role in articulating a vision of peace. Read the following article "The Pope's Role in World Affairs" and discuss with students the Pope's role as peacemaker in the world.

Discussion Questions:

1. What do you think about the Catholic Bishops writing a letter on the question of nuclear war and nuclear weapons? Was this an appropriate action for them to take? Why or why not? Do you approve of churches, such as Reverend Jerry Falwell's that promote a strong national defense? How do you feel about the Pope's role in speaking about peace and carrying his message to Poland, Central America, and the United States?
2. What vision of peace does the Pope have? What responsibility does he have to share this vision with others? What criticisms does he receive for the role he has taken?
3. In what ways is the Pope a peacemaker? In what ways is he not?
4. Research the Pope's views on other issues. Are these views consistent or inconsistent with your vision of a peaceful world and future? Why?
5. Interview or bring into class as a speaker a member of the clergy to talk about his or her role as a visionary, inspiring people to work towards peace.

Follow-up:

A film that may be a good follow-up to a discussion of churches involvement in peace issues is "Roses in December", distributed by Churchill Films.

This superbly told narrative of the assassination of four Maryknoll missionaries in El Salvador on December 2, 1981 focuses mainly on the life of one of the women, Jean Donovan. The film traces the shooting from the time of its occurrence to the time of the investigation. It is a revealing glimpse into the political realities of Central America. The film challenges the basis of the state department's continuing relationship with the right-wing party in El Salvador. Jean Donovan's dedication to the poor of El Salvador, and her growing commitment to faith and justice is movingly told by her mother, father, brother and fiance.

From The Boston Globe, Feb. 11, 1983

The Pope's role in world affairs grows

MARY McGRORY

WASHINGTON – By circumstance and by choice, Pope John Paul II is standing at the center of the whole complex of East-West relationships, not to mention Ronald Reagan's thorniest foreign policy problems.

Because of the plot against his life and the possible, although far from proved, involvement of Yuri Andropov, the new Soviet leader and erstwhile head of the KGB, the Pope could become the glass through which the free world looks at Moscow.

The President has been preternaturally restrained in his comments about an unfinished story that so far reinforces a thousandfold his stated views on the Soviets as perfidious and brutal people who stop at nothing to divide and conquer the world. The monstrous suspicion engendered by the reports would constitute a perfect alibi for halting the disarmament negotiations Reagan so reluctantly opened in Geneva. The explanation that he wishes to preserve detente is hardly convincing, in view of his recent attempts, through pipeline sanctions, to discourage it.

The Pope also is a pivotal figure in the matter most galling to the Reagan Administration, the US bishops' controversial antinuclear pastoral letter. According to columnists Rowland Evans and Robert Novak, the White House dispatched the veteran troubleshooter Gen. Vernon Walters to the Vatican to importune the Pope to rein in his radical clerics who oppose first-use and other nuclear "options" Reagan wishes to retain. Walters indignantly denied the report, but plainly the Administration hoped that the American bishops, who were recently summoned to Rome to meet with their dissenting European brother bishops, were being called on the carpet.

This was not the purpose or the out come of the meeting, according to eyewitnesses. Differing opinions were exchanged in an amicable, fraternal spirit. The third draft of the bishops' letter, which the President wishes would never see the light of day, is going forward.

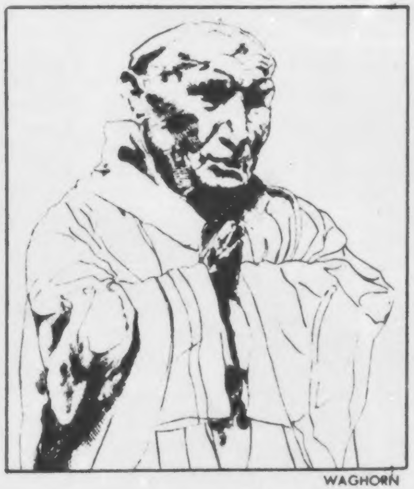
The Administration thought at one time that it could circumvent the US bishops who have taken an adamant position against its policy in Latin America. They had some initial success, but last August the Holy Father issued a pastoral letter that proved he did not share the Administration view of the war in El Salvador as a struggle between East and West, with the guerrillas cast as clients and pawns of Moscow and Havana.

Now the Pope will go and see for himself. Next month he is embarking on a tour of Central American hot spots: El Salvador, Honduras, Guatemala, Nicaragua. His itinerary is a tribute to his courage and also his determination to be taken into account in world affairs.

The State Department hopes that it may be just another of those picturesque pastoral progresses. But the political potential is too great for comfort.

If the Pope, for instance, makes Arturo Rivera y Damas the permanent archbishop of El Salvador, it is bad news for the Administration. Rivera, who has been "acting" archbishop for three years, is a critic of the security forces and an outspoken advocate of "dialogue," that is, negotiations with the guerrillas. His installation would be seen as a papal endorsement of Rivera's approach.

The most the Administration could hope for in the Pope's visit to Nicaragua is that he will be preoccupied with ecclesiastical affairs. But he may find time to speak of "reconciliation" between Nicaragua and its neighbor Honduras, which recently engaged in military maneuvers with forces of the United States, which has never denied a covert campaign against the Marxists in Managua.


WAGHORN

His resonant baritone will be heeded. John Paul II, by accident and design, has long since become more than the shepherd of his flock.

Mary McGrory is a syndicated columnist.

MUSIC WITH A VISION

There are many singers and songwriters who have expressed their vision of the world and of what the world could be. In this section, we examine two of the more famous singers who have tried to carry their vision to their audiences: Woodie Guthrie and Joan Baez.

Idealists and Realists

Every journey begins with a single step. Every new institution, product or idea that now exists was once only imagined by somebody, someone who thought that what didn't exist could be created. From electric light to hoola hoops, from the possibility of a voting rights law to the possibility of federal Equal Rights Amendment, people move from ideas that fire their imagination, to energetic action to make those ideas a reality. Without visionaries to imagine beyond what already exists, there would be no progress.

The founders of the American Constitution imagined a style of democratic system that no one had ever tried before. The pioneers drove and walked thousands of miles into Western lands they had few facts about, spurred on by their imaginations. Martin Luther King's "I Had a Dream" speech inspired thousands of civil rights workers to turn that vision of equality into a reality.

On the other hand, the dictionary, reflecting popular attitudes, defines Idealism as a word with negative connotations. In order to give students a sense of their power to change things in the world, teachers must confront the dictionary perception of idealism as simple-minded foolishness.

Open the discussion by asking students to list people they know personally or know about who they consider either realists or idealists. Ask them how they would define each term. Discuss with them whether the two words are really opposites. Is an idealist necessarily ignorant of reality? Are idealists naive about the way things really are? How do they feel abourt the statement, "Idealists are those people who can both see the world the way it is and ask "Why?", and imagine the way the world could be and ask "Why not?".

Then have students brainstorm a list of people who have inspired them. Encourage them to think especially of singers and singing groups.

Now ask students to say why those people inspire them. Do inspirational people give others the idea about what is possible? Do they make people feel deeply about oppression, violence or war that they are inspired to act to change those conditions.

It could be that students are inspired by cynical descriptions of reality, ones which describe "how things are" but give no sense there is any hope for change. If so, ask students what that says about the singers' feelings of powerlessness.

It might help to write cynical, realistic, idealistic, and naive. When does realism turn into cynicism? What's the difference? When does idealism become naivity? What are poeple who are cynical or naive like?

As a follow-up to this discussion have students research a favorite singer or singing group. They should choose a group they feel is inspiring. What does their lyrics say? What vision does it communicate? How does this inspire poeple? What actions might people take as a result of being inspired by this group or singer?

Woody Guthrie

Woody Guthrie, a songwriter, singer and activist, had a vision of a more just America. He articulated that vision in the lyrics of his songs, and in the commentaries surrounding them. Someone once said of Woody's songs:

> "...All right, let's say he made up a thousand songs. Songs with love in them, songs with loneliness nad sorrow in them, songs with a fierce and stubborn will to survive....Woody's songs have a way of taking hold, because they speak in the voice of the people that you can't beat down, you can't scare, and you can't starve out. They are the songs with the rhythm of work in them, with the echo of anger against poverty and meanness. Songs filled with a determination of a people to damn well endure.
>
> If you are looking for a way to say what the best in America is, you won't find a purer statement than these songs."

Read the biographical sketch below and discuss with students:

1. What may have influenced Woody Guthrie to sing the type of songs that he did?
2. What was his "vision?" How did he go about creating that vision?
3. What difficulties might Woody have experienced in presenting his vision to others?

Ask students what they have heard about Woody and what their parents know about him. Bring in a Woody Guthrie album and have students analyze some of the lyrics. Following the biographical sketch are several songs that you might want to examine.

Biographical Sketch

Singer-songwriter Woody Guthrie was named "Woodrow Wilson" Guthrie when he was born in 1912 in Okemah, Oklahoma. His father was a guitar and banjo player; his mother sang and danced for pennies as a child. Woody learned songs from his parents and grandparents and from cowboys, blacks and Indians in his hometown. He had no formal training in music.

At the age of 14, he dropped out of school and left home. He hoboed to Texas, earning money in barbershops, poolhalls, saloons and shoeshine stands. He taught himself to play the guitar, harmonica, fiddle and mandolin. He became a wandering minstrel, traveling by freight train across the country, singing in migrant worker camps and in magic shows, carnivals, and rodeos.

He wrote two songs a day for almost twenty years. He produced over 1000 songs this way, including the song some people call the second National Anthem, "This Land is My Land," which was written in response to Irving Berlin's "God Bless America."

Guthrie learned songs from the workers he met, made variations on songs he picked up, and created hundreds of his own. Most of them were about the life of workers, sailors, hobos, and unions, which he saw as the way for workers to win the right to a living wage and decent working conditions. One album he later produced was called Dust Bowl Ballads, because it was all about the farmers who were forced off their Oklahoma farms by the dust storms, and became migrant workers, looking for enough temporary work to support their families in migrant worker camps. Two other albums were called Talking Union and Union Train A-Comin'. For about two years, Woody wrote a column called "Woody Sez" for the newspaper "People's World," which was also printed in the Communist Daily Worker. Woody also wrote dozens of children's songs.

Guthrie was married twice. One of the six children he had was Arlo Guthrie, who became a social protest singer himself. Arlo is best known for his song "Alice's Restaurant" which satirizes the draft.

When Woody finally settled down in California, he began to make records and perform on a Los Angeles radio show. He became part of the Almanac Singers with Pete Seeger. In 1943, he wrote Bound for Glory, a book describing his hobo years, written in a "talking style" like many of his songs. That book was later made into a movie starring David Carradine as Woody. During World War II, Guthrie volunteered for the Merchant Marines and went to sea. He survived several torpedo attacks.

Guthrie's singing career was cut short by Huntington's Chorea, a disease that causes gradual deterioration of the nerves and muscles. He was in his forties when he first started showing symptoms, which gradually caused him to lose his ability to move, sing, or even talk. He died of the disease, which has no known cure, after a 15-year illness. He was 55 years old.

Guthrie inspired a wide range of singers, including his son Arlo and Bob Dylan, Richie Havens, Joan Baez, Judy Collins, Odetta, and Phil Ochs. He was one of the first and most influential protest singers in the country who used his songs to call attention to and protest against poverty and injustice.

Have students read the words to "This Land is Your Land" including the three courses that are usually left out.

1. Have them compare "This Land is Your Land" to Irving Berlin's "God Bless America" which Guthrie wrote his song in response to. How do the two songs differ? What do you think Guthrie felt was left out of Berlin's song that he wanted to add?
2. Have them compare "This Land" to our National Anthem, "The Star Spangled Banner." How do the two songs differ? What is the emphasis of each?
3. What do the three additional verses that are usually not sung add to the song? Why do you think they are usually left out?
4. A Note in The Woody Guthrie Songbook says that it should be noted that Guthrie himself, in his travels with union organizers, singers and migrant workers was often stopped at state borders and harassed by state police. Do the three additional verses bring out that aspect of the meaning of the song? Without those verses, what does the song seem to be about? What vision is he expressing in this song?

This Land is Your Land

written by Woody Guthrie

This land is your land
This land is my land
From California
to the New York island
From the redwood forests
to the Gulf Stream waters
This land was made for you and me.

As I was walking
that ribbon of highway
I saw above me
that endless skyway
I saw below me
that golden valley
This land was made for you and me.

I've roamed and rambled
and I followed my footsteps
To the sparkling sands of
her diamond deserts
And all around me
that golden valley
This land was made for you and me.

When the sun come shining
and I was strolling
And the wheatfields waving
and the dust clouds rolling
As the fog was lifting
a voice was chanting;
This land was made for you and me.

Additional verses written by Woody as part of the song:

One bright Sunday morning
in the sadows of the steeple
By the Relief Office
I seen my people
As they stood there hungry,
I stook there whistling
This land was made for you and me.

Nobody living
can ever stop me
As I go walking
that freedom highway
Nobody living
can ever make me turn back
This land was made for you and me.

As I went walking
I saw a sign there
And on the sign
it said No Trespassing
But on the other side
it didn't say nothing
That side was made for you and me.

The following song, according to a note in The Woody Guthrie Songbook, was written about an actual woman named Mrs. Merriweather (of Union Sharecroppers) who was stripped, beaten by hired union-busters, and hung by a rope from the ceiling until she was unconscious, because she was active in union organizing. The beating resulting in hundreds of cards being sent to President Roosevelt in protest. It also resulted, according to the Songbook, in more beatings and harrassments by the union-busters.

1. Why doesn't Guthrie tell the actual story of the stripping and beating incident? Did he deliberately want to write a song with a hopeful and determined tone instead of a frightening or angry tone? Or was he trying to gloss over the real dangers of joining a union? What do you think?
2. What kind of picture does the song paint of the problems workers had when they tried to organize themselves into a union in the 1930s, before there were any laws that protected their right to do so?
3. What role does the song show "The Union Maid" playing? Does it seem to be an equal role for women?

The Union Maid

There once was a union maid
she never was afrain
of the goons and ginks and company finks
and the deputy sheriffs who maid the raid
she went to the union hall
when a meeting it was called
and when the Legion boys come round
she always stood her ground

Chorus: Oh you can't scare me, I'm sticking to the union
I'm sticking to the union, I'm sticking to the union
Oh you can't scare me, I'm sticking to the union
I'm sticking to the union, till the day I die.

This union maid was wise
to the tricks of company spies
she couldn't be fooled by a company stool
she'd always organize the guys.
She'd always get her way
when she struck for better pay
she'd show her card to the National Gaurd
and this is what she'd say.

You gals who want to be free,
just take a tip from me
get you a man who's a union man
and join the ladies' auxiliary
Married life ain't hard
when you've got a union card
a union man has a happy life
when he's got a union wife.

The following song was written about an actual plane crash of migrant workers from Mexico.

1. What were migrant workers' lives like, accroding to the song.
2. What does Guthrie imply is wrong about the system of hiring illegal Mexican workers for the harvest?
3. What is the English transplation of the Spanish "Adios mis amigos Jesus Y Maria"?
4. Who is the "you" in the first stanza?
5. Who seems to be talking in the last two stanzas?
6. Who is the "you" in the chorus?
7. Why, are the lines about "not having a name when you ride the big airplane" significant?
8. Woody titled this song Deportee, but it is often titled "Goodbye Rosalita" in folk song books. What is the effect of changing the title? Does the title change make the song like a love song instead of a social protest song?

Deportee

The crops are all in and the peaches are rotting
The oranges piled in their creosote dumps
You're flying 'em back to the Mexican border
To pay all their money to wade back again.

Chorus: Goodbye to my Juan,
Goodbye Rosalita
Adios mis amigos
Jesus y Maria
You won't have your names
when you ride the big airplane
All they will call you
will be deportees.

My father's own father,
he waded that river
they took all the money
he made in his life
my brothers and sisters
come working the fruit trees
and they rode the truck
till they took down and died.

Some of us are illegal
and some are not wanted
our work contract's out
and we have to move on
six hundred miles
to that Mexican border
They chase us like outlaws
like rustlers, like theives.

Guthrie wrote dozens of children's songs, which he sang to his own children and to children in migrant worker camps. Have students sum up in one sentence, the "message of the song below. What's the vision in this song? Should singers write songs that have morals for kids, or is that manipulating them? What other kids songs can you think of that kids sing for fun but which have morals behing them?

Don't You Push Me Down

You can play with me
You can hold my hand
We can skip together
Down to the pretzel man
You can wear my mommy's shoes
Wear my daddy's hat
And you can even laugh at me
But don't you push me down.

Chorus: Don't you push me, push me, push me, don't you push me down
Don't you push me, push me, push me, don't you push me down.

You can play with me
We can build a house
You can take my ball
And bounce it up and down
You can take my skates
And ride them all around
And you can even get mad at me
But don't you push me down.

You can play with me
We can play all day
And you can use my dishes
If you'll put them away
You can feed me apples
And oranges and plums
You can even wash my face
But don't you push me down.

Discussion Questions

1. What is Woody Guthrie's vision?
2. Why does he sing his songs? What kind of songs does he say he writes?
3. Does singing songs change anything or contribute to peace? How? Is Woody Gutries a "peacemaker" because of his music? Why or why not?
4. What does Woody Guthrie think about people? What is his attitude about the common working person?
5. Why do you suppose most movements in the U.S. have some kind of music as part of their rallies, marches and fundraising events?
6. Invite someone who has chosen to work for peace (or some other cause) by using music to come into the class to sing and speak. Why has this person chosen to make his or her convictions known by writing songs or singing?
7. Explore the use of other performing and visual arts in the movement for peace. Try to talk with some of these playwrites, poets, painters and photographers about their work. Do they consider themselves to be peacemakers? What are their visions of a future world.

Joan Baez

Joan Baez was strongly influenced by Woody Guthrie and has continued in his tradition, to write and sing songs of inspiration.

Discussion Questions:

1. How may have Joan Baez's background influenced her values?
2. What values was she committed to? How realistic or idealistic are these values?
3. In what ways does she live by her values?
4. What is her vision of what should be?

Biographical Sketch

Singer-songwriter Joan Baez was born in 1941, in Staten Island, New York, of a Scottish-American mother and a Mexican-American father. She experienced prejudice and racial slurs when she was young. Her father was a Quaker, the religious group well-known for its practice of non-violence. Her first act of nonviolence made headlines in Palo Alto, where she went to high school, when she refused to leave school during a bomb drill. She called the drill impractical because it couldn't save people from a bomb as it was pretending it could do. She went to college but dropped out after a month and instead started to sing in coffee bars around Cambridge and Boston. She never received voice training, but her voice was always a clear, high soprano. Friends helped her get a chance to play at the first Newport Folk Festival, held in 1959. She put out her first album the next year, an album that sold more copies than the work of any other female folksinger.

Baez was not only one of the first singers to popularize folksinging, but she was also one of the first singers to involve herself in the protest movements of the 1960s. She sang at Negro colleges and went south to join civil rights movements in Selma, Montgomery and Birmingham. She gave benefit concerts for anti-war, civil rights. anti-nuclear power groups and for the rights of prisoners, farmworkers and gay people. In 1963 she refused to appear on ABC-TV unless Pete Seeger, who was being "blackballed" for what anti-Communist groups called his Communist leanings appeared too. She refused to pay a portion of her taxes in 1964, saying the part she withheld was that part that would be used for military purposes. She voluntarily went to jail in 1967 as a consequence of demonstrating her opposition to the draft and to the USA's involvement in Vitenam.

In 1965, she and her friend Ira Sandperl set up The Institute for the Study of Nonviolence. Baez envisioned constructing a "new floor" of nonviolence which would keep people above violence, napalm, torture and atomic bombs and which would experiment with nonviolent alternatives to violence. She pictured those "wallowing" down in the muck of violence looking up and seeing the new platform being built out in the fresh air. "Nice idea, but not very practical," she imagined them saying as they slid back down into their hole. But, she wrote in her autobiographical book Daybreak, they would gradually come around, like those poeple who fought the idea that the world was round, not flat. Daybreak was written when Baez was 27 and published in 1968. She alternates between chapters about her life and chapters about her dreams.

According to Baez, groups of people had to very patiently and gradually change the consensus that it is acceptable to kill. "There may not be enough time," she wrote, "but so far violence has been a worse flop than nonviolence could ever be."

Baez formed Humanitas International in 1979, a human rights group dedicated to oppose all human rights violations, especially those going on in Latin America and Asia.

The following song was written about her vision of war.

1. What does apple pie stand for?
2. How does the beginning half of each stanza differ from the last half?
3. Why does the soldier Johnny want to stay alive in the last stanza?
4. Why does Baez sing about three different wars instead of just one?
5. What does the song's objection to war seem to be? Is it only that people die in wars, or is there more to her objection?

"Where's My Apple Pie?"

Been sitting on old park benches,
brother, hasn't it been fun?
But you remember me from the trenches,
I fought in World War One
Yes, you saw us at the troop train
Smiling a brave goodbye.
But where were you when we came home
to claim our apple pie?

Chorus: Oh, where's our apple pie, my friends
Where's our apple pie?
We've walked and wheeled from the battlefield
Now where's our apple pie?

World War Two was a favorite
God was surely on our side,
The teenaged kids enlisted
to the blessings of their daddies' pride,
Well, the wars may change
But not the glaze
In the young boys' eyes
When they cry out for their moms
In the hours before they die.

I volunteered for the last one
and I don't want to moralize
But somehow I thought we deserved the best
For the way we threw away our lives
For we all believed in something
I know it wasn't very clear,
But I know it wasn't rats in a hospital
room and a broken-down wheelchair.

Yes, Johnny finally got his gun
before he got his apple pie.
Now, he hasn't got a hand to eat it with
But still he doesn't want to die.
Because he prefers to go on fighting
And let his baby brother know
When the next time around, the call goes out,
It's "Hell no, we won't go!"

The following letter Joan Baez sent to her son Gabe. Have students read the letter and discuss the following questions:

1. What is Joan Baez's vision of the future?
2. What is her opinion of people in general?
3. What are her beliefs about killing? About violence? Do you agree with her? Why or why not?
4. Why do you think she wrote this letter to her son, Gabe?
5. How would you feel if an adult in your family wrote you a letter like this? Why?
6. Joan Baez says in this letter that she is not a dreamer and that she is not an optimist. But she also says she will spend the rest of her life trying to organize the good/loving/kind side of people to act according to the nonviolent principles of Martin Luther King and Ghandi. Do you agree with Baez that she is not an optimist? Could she dedicate her life to nonviolent change if she didn't believe it were possible?
7. If you think she really is an optimist, even though she says she isn't, what would be her purpose in denying it. Are dreamer and optimish negative words for her? Are they for you? Should they have negative connotations? Can you change the meaning of a word by changing your attitude toward the idea it represents? If you change, is there any way to get others to change as well?
8. Do you think you need to be an optimist in order to continue to work hard for a peaceful future? Why or why not? Joan Baez says she is not an optimist. How do you think her work makes her feel?
9. How does her music reflect her concern for peace and justice?
10. In what ways is Joan Baez a visionary? In what ways is she a peacemaker.?

Note: Joan Didion, in her book of essays called Slouching Towards Bethlehem, portrays Baez as naive, and the groups she has formed ineffectual. Didion's books satarize many other groups, individuals and institutions. You may want to read some of her essay "Where the Kissing Never Stops," to the class to see exactly what about Baez Didion considers foolish.

Message to the Next Civilizaton

Dear Gabe:

I thought I would write my "Message to the Next Civilization" in a letter to you. It is partly my love for you which gives me the determination to fight against the most unreasonable odds for a world in which we have eliminated organized violence as a way of "solving" national and international problems. . . because if we don't at least partially accomplish this goal, my vision of the future is too crowded with fear to paint you pictures of it.

I am not such a dreamer, dear Gabe, that I think all violence will disappear from the earth and everyone will love one another. I have already told you that I don't give a damn if you choose to fist fight with some kid who has made you angry, or if you play with cap guns, plastic soldiers and little green tanks. That is not the kind of violence I am talking about.

I am talking about the strange phenomena called "war," "defense" and "armed revolution." The strange thing is that there is only one single thing which all "enemies" seem to agree upon: that they should prove their fight is right by killing the guys on the other side. Everyone except a few sane people thinks it is ok to kill the "bad guys." I don't think it is ok to kill anybody.

The way governments set things up, they have chosen the young and healthy and lovely, and most often the poor, to do the killing for the older men and women, while they sit safely behind their desks and point to areas on maps and make phone calls and say how brave the young people were when they got blown up for their country.

Go and look up optimist in your dictionary, Gabe. I am not one. To be an optimist in a world like ours, full of armies and bombs and fear and hatred, is to be a ninny. But we know that people have a good and loving and kind side to them -- and I for one will spend the rest of my life trying to organize those qualities in people and do things the way in which Martin Luther King, Jr., and Mahatma Gandhi did them.

Love,

Mom

Joan Baez: Message to the Next Civilization
From Reweaving the Web of Life: Feminism and Nonviolence,
Pam McAllister, ed. Philadelphia: New Society Publishers, 1982, pp.412-413.

PEACEBUILDERS

Forty Harvard students acted on their concern for world hunger by riding 4,000 miles across the United States during the summer of 1983. They shared their concerns with hundreds of people along the route and donated the money they raised to Oxfam America. The money supports Oxfam's grassroots, rural development projects in third world countries -- projects which help break the cycle of hunger, poverty, and powerlessness by enabling communities to become economically self-sufficient.

Every May for the past 10 years, thousands of children, teenagers and adults have acted on their concern for world hunger by marching twenty miles in the WALK FOR HUNGER. The WALK provides funds for local food projects, hunger education and action projects in this country, and oversees self-help projects.

During the summer of 1983, 80 teachers, parents and students volunteered their time to write Perspectives as a contribution to world peace. Persepectives will be used by teachers nationwide and the proceeds will support teacher training and further curricula development in the areas of nuclear and peace education.

In every community there are hundreds of these stories, whether they are of people working for the Red Cross, UNICEF, or the United Way, or supporting more political and social groups, or simply doing something good for their community or their neighbors. They are "peacebuilders", people who live according to the principles of peace and the values of humaneness, kindness and social concern. They do the small things that make our world a better place to live in. They spread peace by building peaceful relationships with others and expressing their concern for the world in contributions and volunteer time. There are many who would argue that peace will come when each of us truly lives consistently by peaceful values. If we can help our students understand how these small things contribute to peace we can help them feel more hopeful and see the many ways that they can contribute to creating a more peaceful world.

The tension in this role is twofold. Living according to peaceful values, and finding alternatives to force, domination and violence or the threat of violence, is extremely challenging, since it calls for self-reflection and change. The second tension is that people may feel that the contribution they make is not significant. They may feel that they are not doing enough nor can they do enough.

The best way for students to study these people is to look at the people around them. While some of them are written about in local newspapers, these articles don't always bring the people to life. Have your students brainstorm all the many ways people can lead more peaceful lives. Some examples are befriending people in need, doing little things to make the community look better, building supportive relationships, teaching children peaceful values, volunteering time in community, social or political organizations, being a member of national organizations that support particular causes, being knowledgeable about political situations and letting your political representative know their opinions. Students can then interview people -- their families, friends, neighbors -- to find out the different ways that people are peacebuilders. Students can talk to parents about how they help their children acquire peaceful values. They can talk to social service workers or civil servants about how what they are doing contributes to building a better community. In their interviews, they can try to find out what makes people committed to making a difference and what prevents many people from making this commitment. By interviewing adults from the community, students may hear many rich stories about the time when people felt they added something to the world, and may find that they actually inspire adults to think about how the way they lead their lives makes a difference. You may want to have students write essays from these experiences and share them with the class. You may also want to cut out articles in your local paper about people you and your students consider to be peacebuilders and post them in your classroom.

THE 7-12 CLASSROOM:
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IMAGINING THE FUTURE

Living in the nuclear age has posed a unique problem for our youth. Looking into our world with its problems and vices, and experiencing our capacity to destroy ourselves is deeply painful. Many students turn away from this world and live with feelings of hopelessness for a better future. At a time when they should be at their idealistic peak, they are cynical. This chapter provides activities which help students feel hope for the future and see small ways that they can create change.

The chapter begins with a number of activities which help students explore their current images of the future. These activities give students the opportunity to express some of their fears and concerns. Often when students contemplate the future feelings of despair, sadness, anger and hopelessness surface. These feelings need to be shared and accepted, in order to find the motivation and commitment to create a better future. It is experiencing this "pain for the world" that gives us our power to make a difference.

As teachers we can help students see that it is natural and positive to have these feelings, for they reflect our compassion and our desire for the well-being of others and ourselves. Most important we need to help them see that it is inaction and apathy that deepen despair, while action and commitment lead to hope. The remainder of the chapter consists of activities that help communicate this to students.

These activities ask students to mentally create a better world and think of small ways that we can begin to realize this dream. Each activity takes a somewhat different approach, yet all focus on students' thoughts and discussions about the future. It is important that we encourage our students to think about their dreams for the future. Those dreams help students formulate their ideals, affirm their values, and derive hope and energy for the future. They also give them a sense of history being created and help them seethe future as a choice rather than an inevitable event. Some of the activites challenge students to look at the world in a new way, to see new perspectives and ways of thinking. These new perspectives challenge students to break out of their cynicism and look at the world afresh.

The chapter ends with several activities which specifically help students connect their vision with action. Our goal in this chapter is to help students with each of these steps:

1. Expressing their fears and concerns about the future.
2. Imagining a better world.
3. Finding some small ways in which we can begin to create that world.

Each of the activities also encourages students to examine some small ways in which they can take action to begin to realize their vision. This connection is vitally important in order for them to feel empowered.

OUR IMAGES OF OUR FUTURE

This first activity is designed to give students a chance to express their current images of the future and the specific feelings that accompany these images. The activity starts with a brainstorming exercise for the whole class, and then moves to exploring hopes and fears about the future in smaller groups. As you teach this lesson, consider the following two components of this activity that need to be present simultaneously in order for it to be useful to your students. The first is simply giving your students the opportunity to express thoughts and feelings about the future. All too often, young people are never asked about their visions, their hopes, their fears. Having somebody ask will allow them to explore parts of their thinking that they may not have explored with others. The second important piece of this activity is creating an environment where each person will be listened to respectfully. This will be especially important when your class breaks into small groups to discuss hopes and fears. Stressing good listening practices at this point in the unit will help create the trust that is necessary in your class for each student to explore fully their own images of the future.

Brainstorming the Future

Have your entire class brainstorm what the world will be like a) in 10 years, b) in 25 years, and c) in as many years as you can imagine. Have all ideas written down on the blackboard (you may want to have students take turns writing them down). Encourage your students to be imaginative and creative.

Hopes and Fears

Divide the class into smaller groups. Tell them that they will be listening to each other's hopes and fears about the future. No one is to make comments about what somebody else says in the group. They will have a chance later to talk about what it was like to listen to each other. The two questions that they will be asked to answer are:

What are your highest hopes about the future?
What are your worst fears?

Each person's feelings should be written down and saved. One way to do this is to have the group decide in what order to answer the questions, i.e., everybody answers question #1 first, starting with person "x". Decide who is going to record that person's thoughts, and then have that job passed around as each consecutive person answers the questions.

When each group has finished, call the class back together. Each group can choose a representative to briefly present the group's hopes and fears. When all the groups have finished, open the subject to discussion. Some things your class may want to talk about are:

What was it like listening to each other? Was it hard? Easy? Why? Are there things you did not say if you thought people might disagree with you or not listen to you? Why?

Are there many similarities between our hopes and our fears? Why or why not?

Are there some hopes that almost everybody shares?

Are there some fears that almost everybody shares?

This activity may elicit from students fears about their survival or the survival of the planet due to nuclear war, pollution, population growth, etc. As difficult as it may be to listen to young people express such serious concerns, it is important that we do so patiently and sensitively. The sharing of these fears and concerns is actually the first stage in helping students see alternative visions of the future and the ways that they may be able to help create the necessary changes. You should follow up this activity with one that helps them imagine a better future such as "Awakening in the Year 2013" described later in this chapter.

BRIGHT IDEAS, BRIGHT ACTIONS

Use the following activity to help your students see that they are not the first generation to confront the dilemma of imagining and then creating a better world. By looking back at how earlier generations have faced problems and created solutions, the struggle to create a better world can be seen as an ongoing process that has already come a long way, rather than something that is just beginning. A further function of this activity is to help students connect ideas to action, both by seeing how good ideas have already been put into action, and by learning about ideas that never were actualized.

Brainstorm with your students all the new ideas that were developed and put into action in their lifetimes, such as the personal computer, video games, the space shuttle, artificial heart, laser surgery, natural food supermarkets, frisbees, etc. Then have your students interview their parents and other adults about the new ideas and inventions in their lifetime. Also have them ask about the adults' own best ideas, regardless of whether anything came of them. You may want to start the activity by having your students brainstorm questions that they would ask their parents or other adults if they wanted to find out about innovations and changes that each adult was involved in or thought were important. Direct them to think about changes that made the world a better place.

Here are some sample questions:

1. Have you ever belonged to an organization or group that was working to change something in the world? What did that group do? How did it start? Was this group the first of its kind?
2. Have you ever had a sudden new idea for a new way of doing things that other people helped to make happen? Think about ideas you may have had at your school, in your work, in a community group, etc.
3. Have you ever helped somebody put their new idea into action? What was that like?
4. What ideas have you always wished would somehow get developed and put into action? Do you have any secret ideas?
5. What was the simplest, most brilliant idea anyone ever had?
6. What was the idea that took the most amount of work to make happen? Why was it so hard? Was it worth it?

Follow-Up Activities

1. Before and After

Have your students do an art project -- a mural perhaps -- that shows the world before and after some of the best ideas were put into action. (For example, a town without a day-care center, a town with a day-care center.) This could also be done as a book, describing the same place twice, before and after the good idea.

2. Writing Project

What about your school, family, church, etc. is based on a new idea, and is not done every place else? (For example, one school in Vermont has a windmill.) Are there ways you could share these ideas with other people? How?

3. Class Brainstorm or Writing Project

What new ideas do you have? Here are some things to think about:

a) How could you make your school better?
b) How could students become more involved in the school? in the community? in the world?
c) How could all wars be ended?
d) How could we make food, energy, housing or anything else important available to everybody in our town?

4. Group Projects

Choose a few of the ideas that people would like to act on. Divide into groups to think about how to make these ideas work. If possible, follow through -- organize other classes, the student council, go to the town hall, write letters to the newspaper, get on TV!

AWAKENING IN THE YEAR 2013

One way of imagining the future is to start with a specific aspect of how the world will be, and to fill in details around this idea. For example, one of the following exercises begins with the idea of a world without nuclear weapons. From this starting point, students are asked to imagine and describe what the rest of the world would be like, as well as to look back on what the world was like when nuclear weapons proliferated and how the change was created. Any social condition can be substituted such as hunger, disease, pollution, etc. or it can be left open for students to decide.

We present two approaches to this exercise so that students with a broad range of writing abilities may profitably use it. Both start with a short piece that sets the stage in the year 2013. The first approach presents a skeleton narrative for students who might otherwise struggle to put a story together, and the second presents questions around which students can weave their own story. Either approach will allow students to use their imaginations fully to explore life in the year 2013.

This activity may be done as an individual writing exercise with questions on the board or mimeographed, or it may be done in groups, with you or a student reading the story, and leaving time for everyone to write their responses. Afterwards people may want to share their stories with the class, or make a class book out of them.

Prologue (For use with Parts A & B of this activity)

I'm just waking up. It feels like I went to sleep a long time ago, and I hardly recognize where I am. The mirror across the room shows my face grown older, my hair with a certain amount of gray. A voice coming from the morning radio brings me back to reality:

Choice 1: "Today is Nov. 4, 2013. In the news, the World Council has announced the completion of its long program to dismantle all nuclear and conventional military weapons in every country in the world."

Choice 2: "Today is Nov. 4, 2013. In the news, celebrations are planned for every corner of the world today in honor of the 10th anniversary of world peace. Since the final cease-fire was arranged by the World Council 10 years ago today, there have been no wars on the face of the earth."

Choice 3: "Today is Nov. 4, 2013. In the news today, the computerized survey of all population centers in the world confirmed what everybody already knew: no person is suffering from hunger or malnutrition any place in the world, and the threat of death from starvation has been completely eliminated. This news is, of course, only the final piece of the World Food Project, the project that made this all possible."

Choice 4: Invent your own news item for the year Nov. 4, 2013.

Option A: Skeleton Story

Have your students fill in the blanks after reading or hearing the prologue. Encourage them to write as much or as little as they feel like. They may also write more than is asked for in the outline.

There are some people in the next room. They are ______________________.

I look out the window: two young people are crossing the street on their way to ______________________.

I must get myself ready for work. This means______________________.

I don't want to be late to ______________________.

But the news is amazing to hear: I remember when I was in high school, the headlines would always be ______________________.

This made me feel ______________________.

Of course over the recent years, in every country we had to participate in making this happen, in the following ways: ______________________.

There were certain problems ______________________
and certain changes that took place ______________________.
If I remember right, it started ______________________.

By now people have a new attitude: they ______________________.

We treat each other differently ______________________.

We see the earth in a different way ______________________.

We look ahead in time ______________________.

I think ______________________.

I feel ______________________.

I wonder ______________________.

Now I have to get going. Today I am going to ______________________.

Option B: Narrative Writing

Have your students write a story after hearing or reading the prologue. Tell them it is to be a story about being in the future, and how we got there. You may want to give them the following questions to help them structure their narrative and to help them focus on a world without weapons. This activity may be done several times, with students rewriting the story and elaborating their vision of the future with each successive time.

Questions

Where are you? Is anyone with you? What are they doing?
If you look out the window, what do you see?
How does the news make you feel?
Remember back when you were in high school. What was the news like then?
How did it make you feel?
What were the biggest problems back then?
What changes have taken place since then? How did they happen? What were the first things that were done? How did they start?

How is the world different now in the year 2013? What do you think about as you consider the future?
How do you feel about the future?
What do you wonder about?

It's time to get out of bed. What do you do next?
Are you going to work? If so, what do you need to do to get ready?
If not, what are you going to do today?

Option C: Newspaper Headlines

Tell your students that they are going to imagine the future and then write newspaper headlines that reflect their images. Divide the class into small groups (four or five students) and provide them with newsprint and markers. Read to them the prologue to "Awakening in the Year 2013." If it seems appropriate, ask your students to close their eyes while they are listening, and to concentrate on the images that come to their minds. After reading the prologue you may want to ask questions like "What would you eat for breakfast? What does it look like outside? What forms of transportation are there? What important things are happening in your community? In your country? In the world?"

After everybody has spent some time quietly imagining the future, have them go around in these groups and share their images. Encourage students to be supportive of each other's personal visions (no judging!) and to ask focusing questions which will help image fragments become fuller pictures. Have each group choose one person to write down ideas. Each group will decide what kind of newspaper they want -- local, national, international, tabloid-picture type, serious establishment type, etc. Once they have chosen a type of newspaper, have them come up with headlines that reflect their images of the future. Encourage them at first to come up with only as many as would be on the front page of a newspaper. You may want to expand this exercise later to allow for more creativity. When each group is done, have them come back together and share their headlines.

As a follow-up, have students reflect together on the events that could have taken place to produce these future headlines -- contemplate the "backwards history." Then ask the class to think of people they know who are doing something right now that builds toward this future -- not necessarily a famous person but people "like us." Share good news from the present. Ask about groups that students think are building a better future.

KNOWLEDGE IS THE DETERRENT

Have your students read the following passage to themselves. They can look up words that they are unfamiliar with, or you can go over the more challenging terms with them beforehand. Then read the passage aloud, having students paraphrase what is being read as you go along.

"We thus arrive at the basic strategic principle of life in a world in which the nuclear predicament has been resolved: Knowledge is the deterrent. The nuclear peril was born out of knowledge, and it must abide in knowledge. The knowledge in question would be, in the first place, the unlosable scientific knowledge that enables us to build the weapons and condemns us to live forever in a nuclear world. This knowledge is the inexpungible minimum presence that the nuclear peril will always have in the life of the world, no matter what measures we adopt. In the second place, the knowledge would be the full emotional, intellectual, spiritual, and visceral understanding of the meaning of extinction -- above all, the meaning of the unborn generations to the living. Because extinction is the end of mankind, it can never be anything more than "knowledge" for us; we can never "experience" extinction. It is this knowledge -- this horror at a murderous action taken against generations yet unborn, which exerts pressure at the center of our existence, and which is the whole reality of extinction insofar as it is given to us to experience it -- that must become the deterrent."

-- Jonathan Schell, The Fate of the Earth, p. 223

Discussion Questions

You may want to structure your discussion around the following questions:

What does Schell say will be the basic strategic principle of life in a world in which the nuclear predicament has been resolved?
What are the two components of this knowledge?
Does Schell believe people can "experience" extinction?
How can knowledge of extinction be a deterrent to nuclear war?

Activities:

1. Brainstorm knowledge which people should always remember.
2. Think of symbols (visual or verbal) which in past cultures or in our present one stand for crucially important ideas that we need to keep in mind. The Bible is an obvious source (images of God's wrath or compassion for man), so is Greek mythology. For centuries the crucifix has been an ever-present reminder of Man's need for salvation. Fire has served in many capacities -- the flame of freedom, the fires of hell, the Promethean fire, etc. Birds have stood for peace, war, etc. Explore mythologies in non-Western cultures.
3. Create symbols (painted, drawn, sculpted, written, spoken, composed or improvised in music) which could stand for the knowledge that we need to keep permanently in mind.

THE HUNDREDTH MONKEY

The fable of "The Hundredth Monkey," pp.10-17 in the book The Hundredth Monkey by Ken Keyes, Jr., can be used as a beginning point for students to talk about how change happens in a society. It can also effectively raise the issue of whether or not students in middle or high school can do anything to effect change in their worlds, and whether young people in a society have anything to teach their elders. A good companion piece to the fable of "The Hundredth Monkey" is Margaret Mead's Culture and Commitment (excerpted below), in which she talks about the concept of "prefigurative culture," and the necessity for elders in present-day societies to listen to the young, and engage in active dialogue in order to solve problems with them.

The Hundredth Monkey

There is a phenomenon
I'd like to tell you about.

In it may lie
our only hope
of a future
for our species!
Here is the story
of the Hundredth Monkey:

The Japanese monkey,
Macaca fuscata,
has been observed in the wild
for a period of over 30 years.

In 1952,
on the island of Koshima
scientists were providing monkeys
with sweet potatoes
dropped in the sand.
The monkeys liked the taste
of the raw sweet potatoes,
but they found the dirt
unpleasant.

An 18-month old female
named Imo
found she could solve the problem
by washing the potatoes
in a nearby stream.
She taught this trick
to her mother.

Her playmates also
learned this new way
and they taught their mothers, too.
This cultural innovation
was gradually picked up
by various monkeys
before the eyes of the scientists.
Between 1952 and 1958, all the young monkeys
learned to wash
the sandy sweet potatoes
to make them more palatable.

Only the adults
who imitated their children
learned this social improvement.
Other adults
kept eating
the dirty sweet potatoes.

Then something startling took place.
In the autumn of 1958,
a certain number of Koshima monkeys
were washing sweet potatoes --
the exact number is not known.

Let us suppose
that when the sun rose one morning
there were 99 monkeys
on Koshima Island
who had learned
to wash their sweet potatoes.

Let's further suppose
that later that morning,
the hundredth monkey
learned to wash potatoes.

THEN IT HAPPENED!

By that evening
almost everyone in the tribe
was washing sweet potatoes
before eating them.

The added energy
of this hundredth monkey
somehow created
an ideological breakthrough!

But notice.
The most surprising thing
observed by these scientists
was that the habit
of washing sweet potatoes
then spontaneously jumped
over the sea --

Colonies of monkeys
on other islands
and the mainland troop of monkeys
at Takasakiyama
began washing
their sweet potatoes!

Thus, when a certain critical number
achieves an awareness,
this new awareness
may be communicated
from mind to mind.

Although the exact number may vary,
the Hundredth Monkey Phenomenon
means that when only
a limited number of people
know of a new way,
it may remain
the conscious property
of these people.

But there is a point at which
if only one more person
tunes-in to a new awareness,
a field is strengthened
so that this awareness
reaches almost everyone!

After reading the excerpt from The Hundredth Monkey by Ken Keyes, you may want to discuss the following questions:

1. What is the message contained in this fable? Do you agree or disagree with it? Why?
2. Are there any "social improvements" that young people today could teach adults? What are they?
3. If you wanted to convince people older than you to change something, how would you go about convincing them? What steps would you take? How many different strategies can you think of for doing this?
4. What is the "Hundredth Monkey Phenomenon?" Emphasize that while it is a fable, not a scientific fact, it is based on a study of actual phenomena like inventions occurring simultaneously yet independently in several parts of the world.
5. Do you agree with Ken Keyes that a "critical number" of people concerned about and working on an issue is needed before a change can occur? Is he saying that every 100th person to get involved represents an "ideological breakthrough?"

Follow-up Activity:

Use the following quote from Margaret Mead's book, Culture and Commitment, to initiate a discussion about youth and change.

"...changes have taken place almost simultaneously -- within the lifetime of one generation -- and the impact of knowledge of the change is worldwide... Today, everyone born and bred before WW II is such an immigrant in time...struggling to grapple with the unfamiliar conditions of life in a new era..."

"The young generation...are like the first generation born into a new country. They are at home in this time."

"The (youth) feel that there must be a better way and that they must find it. Today, nowhere in the world are there elders who know what the children know... In the past, there were always some elders who knew more than any children in terms of their experience of having grown up in a cultural system. Today there are none. It is not only that parents are no longer guides, but that there are no guides. There are no elders who know what those who have been reared within the last twenty years know about the world into which they were born."

"In the deepest sense, now as in the past, the elders are still in control. And partly because they are in control, they do not realize that the conditions for beginning a new dialogue with the young do not yet exist."

Mead, Margaret, Culture and Commitment, pp.71-81.

Discussion questions: Do you agree or disagree with what she has to say? If Margaret Mead and Ken Keyes were able to get together and discuss the process of change and the relationship of elders to the young in a society, on what points do you think they would agree? Disagree?

NEW IMAGES OF POWER

The following essay by Joanna Macy in her book Despair and Personal Power in the Nuclear Age (Philadelphia: New Society Press, 1983, pp.118-120) discusses a new way to look at power. This is an excellent starting point for how our ways of thinking about power may change in the future so as to build a peaceful and safe society. This activity can be used in science, social studies, or English classes.

You may wish to begin by discussing some of the historic changes in our way of looking at the world, from the earth being flat and the center of the universe to our current concepts of relativity. Socially we have moved from tribal leadership to autocratic or religious leadership to structures of democratic governance. Political power within this development has changed from those who had the strongest survival ability, to those who could either dominate or impose their authority, to those who could but persuade and represent.

Following this you may want to discuss what personal power means. When do we feel personally powerful? Who are those individuals with the greatest personal power? What qualities do they have?

You may then want to explain to students that due to developments in science, especially around nuclear weapons, our thinking about power is changing. If we see power as invulnerability, then the central theme of the nuclear age is powerlessness, for there is no way to be invulnerable to nuclear attack.

Finally explain that in the essay they will be reading, Joanna Macy talks about replacing the power of invulnerability with the power of interconnectedness. She contends that this is not only a new way of thinking but a more natural and scientifically sound one.

Discussion Questions

1. What is the difference between looking at the world as a group of discrete entities versus an interconnected web?
2. How does this outlook influence our thinking about our relationships with other people, our community, and other nations?
3. What has the dominant Western worldview of power been?
4. What is new in the way the author looks at power?
5. What examples of natural systems does she use to communicate her view of power? Is the world an interconnected whole? If it is, what is our relationship to it?
6. What does she mean by being "open to the messages?" How is this different from being defended? Which way allows us to learn more?
7. Do you build defenses to protect yourself? What happens when you let these defenses down?

8. What does she mean by synergy? How does she see our vulnerability enhancing our growth? Can you think of instances when being "vulnerable" to feelings of pain or joy allowed you to grow?
9. Joanna Macy says that "As we do, we can see how our very capacity to feel pain for the world can empower us to connect with it, and act to heal it." Can experiencing "pain for the world" bring "growth and potency?" How?
10. If people begin to think this way how might the world change? How would it change our relationship to the people and world around us?

New Images of Power

Excerpted from Despair and Personal Power in the Nuclear Age, by Joanna Macy (Philadelphia: New Society Press, 1983, p. 118-120).

Let's look at our notions of what 'power' is. Those notions in any culture derive from that culture's worldview. In the dominant Western worldview over the last two millenia, reality has been seen as consisting of separate and discrete entities or substances. Atoms, molecules, plants, people, rocks...these separate entities, like so many billiard balls, are seen as what is real. Whether you're classifying them like Aristotle or studying their motions like Newton, they make up the real world.

What happens between these entities, that is their actions, communications, relationships, has been considered less real, because it cannot be seen or measured. It's hard to weigh or measure messages or energy exchanges, love or hate. Of course, in these interactions one entity can shove another around. That seems the most obvious measure of its power: power gets defined as domination. If the impact is forceful enough, one entity can damage or shatter another.

If I am one of these entities, then, I certainly want to protect myself, so I won't be wiped out; I want to ensure that I'll continue to exist. I build defenses -- whether as a personality or as a nation-state. Defenses can take many forms: nuclear arms, numbness, belligerence, even the need to please. So, as you can see, power has become equated with invulnerability. To be powerful is to have strong defenses.

Let's note, too, that if power is seen in terms of the capacity to have your own way, to dominate others, it is a zero-sum game. The more someone else has, the less you have -- and vice-versa. Power-over presupposes and creates a win-lose situation. You have to win over if you are not to lose out.

Now in our century the old view of reality, as being composed of separate, self-existent entities, has changed radically. Scientists have discovered that life phenomena are created and sustained by deep interconnections. They have turned the lens through which we can see the world, so that instead of beholding separate substances, we see flows and currents of energy, matter and information. Substances turn to processes. What had appeared before as separate entities dissolve into flows, and are seen to be patterns in these flaws -- patterns that sustain each other by means of their relationships and exchanges. Atoms, cells, plants, people, societies...all are dynamic patterns, or open systems within systems. They influence each other so deeply that it is hard to decide where one leaves off and the other begins. Indeed all boundaries are essentially arbitrary distinctions in this dynamic, flowing web.

A frequent image that systems scientists use, to convey the nature of this interconnectedness, is that of a nerve cell or neuron in a neural net.

That is how our brains and bodies work. It is also how an ecosystem works, or a family or a society. We are each like a neuron within the neural net of an organ that in turn is a subsystem within a larger body.

Now what does this say about the nature of power? Of what does the power of a neuron consist? If power is equated with invulnerability, and I as a neuron build defenses around me, what happens to me? Yes, I become dysfunctional, I atrophy and weaken the larger system of which I am a part and on which I depend.

The power of a neuron lies in its capacity to open to the charge, open to the messages travelling through the larger body. From that capacity arise ever more intricate and appropriate responses. That is how we learn and how society learns; that is how intelligence flowers.

So now we see power in a new light. It is not invulnerability, but openness. It is not a zero-sum game (you win/I lose), but a win/win or lose/lose game. It is not power-over, but power-with -- this is what systems scientists call synergy.

In a way we have known this all along. We know it because that is the direction of evolution: life forms as they evolve become ever more vulnerable to their environment, the better to connect and respond. And we know it because we experience synergy in our own lives. When we fall in love or raise a child or even play frisbee, we experience the personal sense of enhancement that comes from enhancing the potential of others. We also know it because our spiritual traditions attest to this kind of growth and potency. But having been conditioned by the old patriarchal paradigm of power, we are not accustomed to viewing and naming this capacity as power. It is important that we do so now, because our survival depends on our moving beyond the primitive, competitive, win/lose notions of power. And as we do, we can see how our very capacity to feel pain for the world can empower us to connect with it, and act to heal it.

FUTURE FAIR

The whole school could participate in the creation of a large fair featuring new ideas for the future. The word "future" suggests many things: careers, technology, relationships, environmental change, evolution, space travel, inter-planetary communication, the list is endless. A whole panorama of ideas offered in a fair atmosphere would expose students to the possibilities open to them, encouraging them to think of the future as theirs, to be created from their own needs and perceptions. Here are some ideas for preparing for a future fair.

1. In conceiving this "FUTURE WORLD", ask students:

   What should this world look like? (Will the air be marred by pollution? Will people be forced to live in tenements? Consider present problems and design the world according to their solution.)

   What is the economic and political system of this world? Emphasize the world view -- this world should be diverse enough to exist for everyone in the world.

   What should be required of this world's social system? What type of education? What kind of laws? What kind of religion? What would "FUTURE WORLD" educators do to combat racism? nuclear war?

2. Students can research past Utopias: Brook Farm, the Shakers, the Phalange system of Charles Fournier, Hancock Village, Owen's Community and others. They could look into present day alternative communities such as the Kibbutz, the Amish community, monasteries, etc.

3. Students could research future environments: Arco-Santi, the future living space designer in Arizona who has designed a whole community, MXC Experimental City in Minnesota where no child has to cross the street to get to school; students could also research Buckminster Fuller's ideas.

4. Have students do research on humanistic organizations such as: UNICEF, the U.N., the World Health Organization, OXFAM, World Federalists, Amnesty International, B'Hai Faith, and others. Look over the priorities of these organizations and design a future organization for humanity based on these blueprints.

5. Booths for the Future Fair could include:

   Future Booth for Medicine and Ecology: what is best for people? what is best for the environment? Students could research holistic medicine, macrobiotic health, socialist medical programs (barefoot doctors in China), acupuncture, solar energy, new crops, lasers, microchips, etc.

   Food for the World: Students could design a plan to feed the world by studying world agriculture and the distribution of food.

Future Equality: Students could design a graph recording all the strides these minorities have made up to the present, as well as a projection of where they will be in the future: Women, Blacks, Asian Refugees, the Handicapped, Gays, Native Americans, and other minorities.

Spaceship Earth: a booth featuring a design for world government.

A fortune teller booth: This booth can be hammed up for fun -- a mix of wish, fantasy and reality mixed in.

6. Students could write a drama on the rescue of our planet. The scenario could center around prevention of a nuclear war. The purpose would be to aid students in imagining the contingencies required for a rescue: what would they have to give up? what would they have to change in their lives?

7. Set up a special "FUTURE WORLD" display, designed by art students.

   --A large globe with no new political boundaries indicated, only topography and other features related to weather, food production, health conditions, industry, agriculture, etc.

   --A future city map with 3-D features: buildings, trees, vehicles, etc.

   --A Space City with Star Map.

   --A Mural featuring the relationship among nations and peoples.

   --Technological diagrams -- useful gadgets in the future.

8. Imagine a new form of "debate" about some aspect of the future (e.g., the need for nuclear arms) based on synergy. This new form would be in contrast to present debate procedures which establish opponents and winners.

9. Students could write a future newspaper featuring articles about students in the future, places, rock groups, etc.

10. Students could read some of the following novels and discuss their images of the future. These could also be turned into booths or scenarios.
    Walden II B.F. Skinner
    Childhood's End Arthur Clarke
    Herland C.P. Gillman
    "Country of the Blind" short story by H.G. Wells
    Lost Horizons James Hilton
    Journey to the Center of the Earth Jules Verne
    Farenheit 451 Ray Bradbury
    Brave New World Aldous Huxley
    Island Aldous Huxley

POETRY

The study of poetry can be an effective means of envisioning the future, especially if we consider poets as "visionary" peacemakers. Similarly, when we encourage students to write poetry we give them an excellent opportunity to articulate their own visions and thus to act as peacemakers themselves.

What follows are just a few of the many poems available on imagining the future. We would urge teachers to add their own to our collection, and then send them on to us for inclusion in the next edition of this book.

POEMS ABOUT HOPES AND DREAMS

When the dragons had been hovering
in the sky too long
They left. Not suddenly but one
by one.
Called -- some say -- by the hopes of children
To a world of endless wheat and barley sugar...
Whatever -- the skies now lifted
And the poppies bloomed
And the men and women fed the children
And the long long lives of elders
kept the history green.
--Barbara Hazard

Discussion Questions

1. What does this poem say about the future?
2. Who or what are the dragons?
3. Why did they leave?
4. What does the author mean by the hopes of children?
5. What are your hopes?

Fantasy

I dream
of
giving birth
to a child
who will ask
"Mother,
what was war?"
--by Eve Merriam

Discussion Questions

1. What dream is expressed in this poem?
2. Why do you think the author called the poem "Fantasy"?
3. Do fantasies ever come true?
4. Think of some examples in history and in your own life of fantasies that came true.

A.E.F.

There will be a rusty gun on the wall, sweetheart,
The rifle grooves curling with flakes of rust.
A spider will make a silver string nest in the darkest, warmest corner of it.
The trigger and the range-finder, they too will be rusty.
And no hands will polish the gun, and it will hang on the wall.
Forefingers and thumb will point absently and casually toward it.
It will be spoken among half-forgotten, wished-to-be-forgotten things.
They will tell the spider: Go on, you're doing good work.
--by Carl Sandburg

Discussion Questions

1. Why does Sandburg choose a rifle to write about?
2. What do rifles represent?
3. In this poem, what condition is the rifle in?
4. What kind of work is the spider doing?
5. How does the poet control images of the spider's work with that of the rifle?
6. What do you think is the poet's hope for the future? Who is the "sweetheart" of line 1?

Dreams

Hold fast to dreams
for if dreams die
Life is a broken-winged bird
That cannot fly.

Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow.
--by Langston Hughes

Discussion Questions

1. What two different images does the poet use to show what happens when we give up a dream?
2. What associations can you make with each of these images?
3. Can you think of any examples of dreams that have "died" - your own or other peoples'? What is the result?
4. Who might Hughes be addressing this poem to?

Activity: Write a poem which expresses a hope, a dream, or a fantasy of yours.

POEMS ABOUT TAKING ACTION

I sit in a chair and read the newspapers.

Millions of men go to war, acres of them are
buried, guns and ships broken, cities burned,
villages sent up in smoke,
and children where cows are killed off
amid hoarse barbecues vanish like
finger-rings of smoke in a north wind.

I sit in a chair and read the newspapers.
--By Carl Sandburg

Discussion Questions

1. How do you think the speaker in this poem feels about sitting in a chair and reading the paper?
2. Reread the middle stanza and determine his attitude toward what he is missing.
3. What do you think he feels he should be doing?
4. How do you feel as you listen to the news or read the newspaper?

Building

Talk of politics!
The ants work silently, one crumb, a leaf, a hill!
--by Jane Stembridge (Civil Rights worker in the South in the 1960s)

Discussion Questions

1. What important message does this poem give us about taking action?
2. Why would Jane Stembridge know about how political changes occur?
3. Why does she title the poem "Building"?

Outwitted

He drew a circle that shut me out --
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!
--by Edwin Markham

Discussion Questions

1. Is it possible to change people with only positive feelings?
2. How could this work on a personal level? On an international level?
3. How is the speaker in this poem "taking action"?

UTOPIAS AND ANTI-UTOPIAS IN LITERATURE

Utopian thinking is often rejected by "realists" as being too naive or impractical. Yet, for adolescents, trying to imagine a better world, and critically analyzing both positive and negative visions of the future are important activities which contribute to the development of social ideals. The study of utopias in literature is both an appropriate theme for an English course and a good way to stimulate more wholistic thinking about human societies.

An excellent teacher's sourcebook for planning readings and discussion of utopias in literature is Lewis Mumford's The Story of Utopias (Viking Press paperback). In this book, Mumford outlines main ideas and critically analyzes a number of classic utopias, beginning with Plato's Republic and Sir Thomas More's Utopia. He describes several little-known but interesting 19th century utopian novels, Looking Backward by Edward Bellamy and News from Nowhere by William Morris, then ends with a consideration of H.G. Wells' A Modern Utopia and various 20th century schemes to create utopias through city planning. There is an excellent introduction defining utopian thinking and exploring society's need for it, as well as useful bibliography at the end of the book.

The study of utopias might well begin with reading and discussing several well-known anti-utopian novels. The anti-utopian novels consider what might happen if centralized control and technology were taken to extremes. The authors have written these novels as warnings about where present trends might lead in a future society.

A number are appropriate for high school students, including: 1984 by George Orwell, Brave New World by Aldous Huxley (who also wrote a so-called utopia, Island (which is not recommended because of the reliance on hallucinogenic drugs for mystical experiences in this utopia), and Player Piano by Kurt Vonnegut. Of these, Vonnegut's book is the most popular with high school students, because of his sardonic humor. His vision of a two class society -- consisting of the scientists who take care of the computers and other machines, and the rest of society whose job is to be passive consumers but who long for meaningful work -- may be the most prophetic.

You might also consider using William Golding's Lord of the Flies as an introduction, as it raises basic questions about humankind's propensity for aggression through an account of the behavior of a group of boys stranded on an island. If you have been or want to begin discussing the threat of nuclear war with their classes, another anti-utopian novel to consider is On the Beach by Neville Shute, which is a fictional account of the aftermath of a nuclear war.

There are several topics which students can be asked to write on that might provide a good starting point for class discussions. After students have read several anti-utopian novels, they might be asked to summarize the novelists' concerns for the future. They could then compare these concerns with their own perceptions of our society today: "Is what was described in these novels coming true? In what ways? Do you think the issues described in these books are real problems? What are your fears for the future?" Perhaps some students might like to try writing their own anti-utopian short story and share it with the class.

During and after the study of literary utopias, students might be asked to write on and then discuss some of the principles or ideals which underlie different authors' model societies. What would students like to keep or change about our society if they were creating their own utopia today? What are some social ideals or principles that they consider important? Finally, all students should try to write a description of their own personal utopia.

There are many good possibilities for additional or interdisciplinary studies on the theme of utopias. Students could research attempts to create utopian communities in 19th Century America, such as the Shaker community in New York, and New Harmony in Indiana. (An excellent sourcebook for these is Radicalism in America by Sidney Lens.) Students might also compare utopian literature with important 20th Century social experiments such as the Israeli Kibbutz system or the Chinese communes. Finally, students could consider similarities and differences between utopias and anthropological descriptions of hunter-gatherer societies such as Ishi by Theodora Kroeber or Ruth Benedict's Patterns of Culture.

BEYOND WAR

This activity challenges students to consider whether war, as an institution like slavery, can ever be outgrown and abandoned.

Starting with the assumption that a full-scale nuclear war would mean the end of civilization as we know it, the authors, Creative Initiative, Inc., move step-by-step from a limited nuclear war to conventional war among non-super powers to conclude that war threatens human existence and therefore has become obsolete. The authors continue from this point to present the possibility of a world without war, and to describe the changes needed to achieve this.

The article is divided into three sections (War Is Obsolete, Possibility, The Process of Change). Each section provides different opportunities to challenge and expand your students' thinking. Each piece should be studied separately before you consider the work as a whole. First, have your students read "War Is Obsolete." This text can be used to clarify for your students the consequences of the existence of nuclear weaponry. They may or may not agree with the authors. Second, have them read "Possibility." Use this reading to answer questions about the value of imagining the future, and to discuss how our predecessors have imagined the future to achieve great social change. Third, have them read "The Process of Change." This will challenge your students to connect imagining the future to the realities of change. Questions for discussion of each section are presented at the end of the article. After the whole piece is considered, use the activities at the end (or develop your own) to allow students to elaborate their images of the future and to develop possible plans.

BEYOND WAR

by Creative Initiative, Inc.

WAR IS OBSOLETE:

Throughout recorded history, war has been used to acquire, to expand, to impose, to preserve. War has been the ultimate arbiter of differences between nations. War has become intrinsic to human culture. Now we must accept that war has become obsolete.

> WE CANNOT FIGHT A FULL-SCALE NUCLEAR WAR. A full-scale nuclear war would destroy civilization as we know it and would threaten life itself.
>
> WE CANNOT FIGHT A LIMITED NUCLEAR WAR. It is highly probable that a limited nuclear war would escalate into a full-scale nuclear war. This escalation could result from attempts by the "losing" side to regain the "advantage" or from a breakdown in command, control or communications during battle.
>
> WE CANNOT FIGHT A CONVENTIONAL WAR AMONG THE SUPERPOWERS. The ability to formulate and abide by the agreements and covenants necessary to keep such a war from escalating into a nuclear war would have avoided war in the first place.
>
> WE CANNOT FIGHT A CONVENTIONAL WAR AMONG NON-SUPERPOWERS without potentially involving the superpowers. The interdependence of nations has produced a network of "vital interests" that the superpowers have pledged to defend. This defense could, in turn, escalate through conventional war to nuclear war.
>
> "The unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophe."
>
> --Albert Einstein, 1945

POSSIBILITY:

The same process of discovery that has led science and technology to develop weapons of annihilation has also produced the possibility of new ways to relate to other nations, other cultures, other peoples. Technology has moved us beyond war; what must now move beyond war is the human mind.

> The precedent for major shifts in human thinking is established. As a result of redefining what it means to be human, we have moved beyond human sacrifice. As a result of redefining what it means to be human, we have moved beyond slavery. Now, having seen our earth from space and having experienced the interconnectedness of all humanity, we must move beyond war.
>
> Societies generate their own visions of the possible and draw their behavior from those visions. Until now, security and survival have often been dependent upon maintaining a level of military superiority. This has resulted in an ever-escalating arms race. There is no limit to the ability of the human mind to continue to develop the technology of destruction. However, no healthy future can be built upon that vision.

Today our survival depends upon our ability to generate a vision of a world beyond war. The statement on the Great Seal of the United States is an indicator of this new possibility: "E Pluribus Unum" -- "Out of Many, One." Today, that "One" must include the whole earth.

> "Where there is no vision, the people perish."
> --Proverbs 29:18

THE PROCESS OF CHANGE:

The process of change begins with the acceptance of both the obsolescence of war and the possibility of a world beyond war. Change then requires the decision to move from the obsolete to the possible.

DECISION means to cut (cision) away from (de-), to reject forever an option, to close the door to an existing possibility. Without a clean decision it is impossible to discover the new. If we continue to consider war as an alternative response, we will never build a world beyond war.

The decision to think new must be made both on an individual and a collective basis. Individuals are the basic elements of societies. Without individual change, societal change cannot occur.

Collectively, nations must decide to expand their identification to include the whole earth. We live on one planet. We are part of one system which derives its strength, its health, and its well-being from its diversity. We cannot eliminate conflict; we can, however, have an overriding vision that will allow conflict to be resolved creatively, without violence.

Entering into the unknown is placing ourselves in peril. We cannot preview what will happen. We must draw upon our individual and collective experience of making such "leaps" in the past. The Pilgrims had no knowledge of the outcome of their voyage across the Atlantic -- only a move from their life in Europe to a vision of a possibility in the New World. All forward movements in civilization have come from this same process. Today, if we are to survive, we have no choice but to move again.

We do not yet have a demonstration of this new way of thinking on a national scale. The process of evolving this model can begin in this country where the government derives its existence and its direction from the values and visions of the people. It must include the ideas, the points of view, the interests of all segments of our society. It must be a demonstration that democracy is a process which can deal with complex, long-term problems.

> "The Age of Nations is past. The task before us now, if we would not perish, is to build the earth."
> --Pierre Teilhard de Chardin, 1936

War is Obsolete Discussion Questions:

1. According to the authors, how has war been used throughout history?
2. Why has war now become obsolete? What are the four steps that the authors use to demonstrate this? Explain the connections between each step.
3. Do you agree that war is obsolete? Why or why not?
4. Can you think of other things that have become obsolete? How did that happen? Compare how those things became obsolete to the author's discussion of how war has become obsolete.

Possibility Discussion Questions:

1. What do the authors mean when they say "Technology has moved us beyond war; what must now move beyond war is the human mind"? How has technology moved beyond war? How can the human mind move beyond war?
2. What is a precedent? What precedents are there for the major shifts in human thinking that would be necessary to move beyond war?
3. Why do the authors say "Today our survival depends upon our ability to generate a vision of a world without war"? Do you have such a vision? What does it look like?

The Process of Change Discussion Questions:

1. In this section, how do the authors begin the process of change? What are the two things we must accept?
2. What is the role of deciding in the process of change? What are the consequences of deciding to move from the obsolete (war) to the possible (a world beyond war)?
3. What perils are involved in deciding to choose a world without war? How can history help us here?
4. What is the role of each country in the creation of a world beyond war?
5. What changes do each of us need to make to achieve this?
6. What resistances come up in ourselves when we think about such great leaps? What makes us pessimistic? Optimistic?
7. This article seems to indicate that it is not wishful thinking but necessity that is forcing us to consider this. Do you agree?
8. What would the world be like if we made this shift in thinking? What kinds of world governmental structures might we need to prevent war?

Once your students have studied each section, have them read the entire piece again. Then ask them to do the following exercise (if it seems too difficult to do this as a written exercise, do it as an oral exercise with the entire class).

Look at the quotes at the end of each section and write a paragraph about what the quote means. Then take your three paragraphs and revise them so that together they are a short summary of the article.

Follow-Up Activities -- Beyond War

1. Choose something that you believe is obsolete. Create an argument similar to the one in "War Is Obsolete." For example:

   Monolinguals (people who speak one language) are obsolete. State how monolinguals have survived and been useful in the past. State the major reason why speaking one language is no longer useful. Develop the possibility of a world language. Consider what shifts in human thinking would be necessary for this to happen.

   Other possibilities include: Beyond hunger, beyond pollution, beyond crime, beyond racism, beyond the planet Earth as the safe home of human beings, beyond seeing ourselves as the only life in the universe, etc.

2. Choose one thing that seems obsolete to you and the new possibility beyond it. Create a concrete plan to achieve the new possibility. What needs to happen first? What next? Who needs to be involved? How do we get organized?

3. Possible Class Project: Beyond a 40 to 50 minute class session." Have your class develop an argument for moving beyond short class sessions that meet every day. Why is it obsolete? What are the new possibilities? Discuss other possible formats for learning course material. What needs to change? Proceed with all the steps, including developing a plan of action and following through with it.

4. Have students begin to research theories on world government and world peacekeeping. You might use the systems that preserve peace in the U.S. as a starting point for this discussion.

ATTITUDES TOWARD SOCIAL ACTION

The purpose of this activity is to give students an opportunity to examine their own attitudes towards social action and the possibility of creating a better world. Use these words by Martin Luther King to encourage discussion about different attitudes toward social action.

> "It is interesting to notice that the extreme pessimist and the extreme optimist agree on at least one point. They both feel that we must sit down and do nothing in the area of race relations. The extreme optimist says do nothing because integration is inevitable. The extreme pessimist says do nothing because integration is impossible."
>
> --Martin Luther King

Have students think about whether they have an "extreme optimist" in themselves who says, "don't do anything, it will all work out," or an "extreme pessimist" in themselves, who says "don't do anything, changing these kinds of things is impossible."

Do they see themselves more to one side than another? Or do they have both? Do they know other people who represent the other side? How do these points of view affect their ability to act on their dreams and hopes for the future?

See if together the class can create an image of a person who would be an effective social activist -- one who would combine hope for the future with an honest awareness of the challenges and difficulties of making meaningful changes. What would such a person be like? What would you need to develop in yourself to become such a social activist? Imagine you have become the social activist your class "created." What would you do? How would you change things?

CONNECTING VISION TO ACTION

Though we have been emphasizing the power of the imagination in creating the future, it is also true that acting on one's visions is not without difficulty. Sometimes these difficulties or blocks are in the world around us, for example encountering someone who is very critical of what we are trying to do. Sometimes the blocks are more inside us, for instance, encountering our own fear at contemplating public speaking.

In order to make our hopes and dreams real, we need both to learn how to plan carefully as well as to be aware of both inner and outer blocks to action. Just because such blocks exist doesn't mean we should stop. When we know about them, we are more likely to overcome them than be immobilized by them. Talking about them helps. Accepting them as reality helps, too, as does asking a friend for support.

1. Begin by discussing the obstacles to meaningful action that your students have experienced. You might ask them, "How have you stopped yourself or been stopped before from making changes in your life that you would like to make?"

2. Present to the class the following steps for carrying a new idea or vision into action. These include ideas which may help with inner and outer blocks to action. This activity could be done in class with the teacher reading each step and giving the students time to think and write about the process before going on, or it could be used as a handout to work on independently. After students have completed this have them share their thoughts in groups of two or three.

Working With Obstacles to Action

1. Make a list of five things you would like to change about your life.
2. Make a list of five things you would like to change about the world.
3. Choose one of these that is particularly important to you.
4. Take a moment to connect to why it is important to you. Let yourself both think about its importance and also feel its importance to you.
5. Think about how your life or the world would be different if you could make this change.
6. Visualize that change having been made. Let it be vivid to you in your imagination. How does that make you feel?
7. Now if you know you want to decide to make this change a reality, choose it. Say to yourself, "I will do this..."
8. Now think about different ways you could make that change. Notice that there is probably not one way but several.
9. Choose one, and as you do that feel the power in you to make a decision.
10. Now plan carefully and write down the steps that you will need to take to carry this out. Will you be able to do this yourself? Or will you need help? Who will you ask?

11. What inner or outer obstacles might you meet? How will you handle them? Is there something new you will need to learn in order to do this?
12. Plan the timing, when, where, with whom will you do this.
13. Read over what you have written so far. Now find a partner to share your plan with. If you have had problems, ask for your partner's input and suggestions. Make a commitment to let him or her know when you have actually completed your action in the "real world."

Working with Difficulties:

If students have any trouble along the way, help them look carefully over all the steps to see where the "thread" from vision to action was broken.

Have them take some time with their partner to brainstorm that particular area and see if they can improve it. Have them then go through the rest of the steps again, and see if that makes a difference.

Obstacles to action to be aware of:

Sometimes we have the idea that we shouldn't be afraid when we are doing something new. We think that fear means either we can't do it or we shouldn't be doing it. Share with your students that it is very natural to be afraid when we take steps to make meaningful changes in our life or in the world. It may be helpful to remember that both Gandhi and Martin Luther King have written about their fears.

Sometimes people have hundreds of good ideas, hopes, dreams and visions, but they have a hard time choosing or making a commitment to one. In this way they get stopped even before they get started.

Sometimes people take too big a step when they decide to act. They try it, it doesn't work and they get discouraged and quit. It is important to share with your students that they can always go back and do more later. They should practice being "successful" by choosing something they can really do and do well.

What To Do If You Get Stuck

If your students get stuck, suggest that they stop for a while, take a break or perhaps just sit back and take a few deep breaths. They can take some time to reconnect to why they are doing this. Have them envision the images of the changes they want to make and reconnect to their thoughts and feelings about the difference this action might make for their live and the lives around them. Remembering "why" allows one to reconnect to the meaning of the action, and often gives one the necessary inspiration and energy to continue.

THINK GLOBALLY, ACT LOCALLY

The purpose of this activity is to encourage "global thinking" and to give students an opportunity to plan and carry out local action that is connected to creating a better world.

The phrase "think globally, act locally" has been used in the last few years to describe social action which is locally based, but which is in harmony with global and planetary concerns. Present this phrase to the class and begin the discussion with the following questions:

What does this phrase mean to you?

What does it mean to think globally? Do you know of people who tend to think globally? If so, what kind of thoughts do you think they have? Do you ever "think globally"?

How does local action change when it is connected with global thinking? (You may want to brainstorm examples like raising money for Oxfam, town meetings on the Nuclear Freeze, petitions for local governments to send a message to Washington, starting a Peace Education program in your school, meeting in the community on national and global issues, etc.)

Think of an area of your town where there is a need for local action. What would it mean to think globally and act locally in this situation?

What do you think people could do to learn to think more globally? How could education change to encourage more global thinking? How could families learn to think more globally? How would they be different if they did?

Possible Projects To Do With the Theme "Think Globally and Act Locally"

1. Make posters to illustrate this theme.
2. Have a "Think Globally, Act Locally" Day in your school. Have skits to explore this theme, and an art exhibit.
3. Have students visit the City Council where local action for your town is decided. Find out if "thinking globally" is part of what they consider their responsibility. Have students interview different city councilmen and women on this theme. Share your posters with them.
4. See if your class can put up some of the posters in the town library.
5. Brainstorm local actions that the class could take that are connected to global thinking. Choose one of them, plan it carefully, and carry it out. Keep journals about the whole process from beginning to end. Write an article for the town newspaper about your project and about your process of working with it.

BIBLIOGRAPHIES/RESOURCES

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Center for War/Peace Studies. Change: A Guide to Selected Curriculum Materials. Center for War/Peace Studies, 218 E. 18th St., New York, NY 10003. Good descriptions of curriculum materials for grades 7-12 on global awareness. Included are comments from teachers who have used the programs listed.

Dougal, Lucy. War and Peace in Literature. World Without War Publications, 67 E. Madison, Suite 1417, Chicago IL 60603. An annotated listing of 354 literary works from the western tradition that holds a mirror up to war. $5.00 plus .75 postage.

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Wilmington College Peace Resource Center. Annotated Resource List. Wilmington College, Pyle Center, Box 1183, Wilmington, OH 45177. Audio-visuals, books, classroom materials all available from the Hiroshima/Nagasaki Memorial Collection at this college.